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ABSTRACT

This secondary social studies unit, part two of a series of four, contains classroom activities that involve students in discovering ethnicity in the community, nation, and world. The activities also help students to recognize physical and psychological transnational linkages between ethnic groups in the United States and the cultures of their origins. Although four ethnic groups are emphasized--African Americans, Arab Americans, Mexican Americans, and Irish Americans--the unit is structured so that any ethnic group can be used in the activities. The activities are self-contained and student centered so that students choose the ones in which they are most interested and carry out much of the learning on their own, with the teacher acting as coordinator and facilitator. Students locate evidence of ethnic influences in their homes and discuss their findings, investigate linkages between objects in their homes and those of other groups and nations, use a city's telephone directory to learn about the ethnic makeup of the city, find evidence that their community is an ethnic community, study ethnic organizations in their community, make comparisons about the relative importance of transnational linkages among ethnic groups, and compile a community ethnic directory. (Author/RM)

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ETHNICITY IN MY COMMUNITY AND THE WORLD

Ethnic Heritage Studies Project

ETHNICITY IN MY COMMUNITY AND THE WORLD

Ethnic Heritage Studies Project

An Experimental Unit

Developed by Gary R. Smith

Prepared by the Center for Teaching International Relations

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ETHNICITY IN MY COMMUNITY AND THE WORLD **Teacher's Introduction**

This unit focuses on two major goals: (1) to discover ethnicity in the community, nation and world, and (2) to recognize physical and psychological transnational linkages between ethnic groups in the United States and the cultures of their origins. The activities are sequenced so that community, nation and world are seen as interdependent links in the ethnic chain.

Although four ethnic groups are emphasized -- Afro-Americans, Arab-Americans, Mexican-Americans and Irish-Americans -- the unit is structured so that any ethnic group or groups can be used for the activities. We would encourage teachers and students to enlarge the number of groups.

One of the culminating activities is a rejoinder to the opening activity in ETHNICITY AND ME. This time, however, emphasis is placed upon a new dimension to ethnic identity--transnational linkage.

Like the activities in the rest of this curriculum, the ones in this unit are student centered. It is not expected that students will work through all of the activities, but that they will choose those they think will be most interesting and beneficial to them. Moreover, if you find yourself uncomfortable with the sequence and structure of the unit, you should feel free to restructure it according to your own needs and objectives.

ETHNICITY IN MY COMMUNITY AND THE WORLD

Overview of Activities

22. "FOUR WALLS" - students discover evidences of ethnic and transnational influence in their own homes and share their findings with other students

23. MAPPING THE LINKAGES - follow-up to No. 22; this activity has students draw lines of interdependence on an outline map that show how the objects in their own home are linked to objects of other groups and nations

24. ETHNICITY IN YOUR TELEPHONE DIRECTORY - explains how any city's telephone directory can be used to learn about the ethnic makeup of that city

25. GETTING OUT AND FINDING OUT - follow-up to No. 23; students go out into the community and make contact with ethnic organizations that are in the telephone directory

26. PROVE IT! - students bring back evidence into the classroom that their community is an ethnic community

27. ARAB-AMERICANS IN MY COMMUNITY - provides a format for studying about Arab-Americans and Arab organizations in the community

28. AFRO-AMERICANS IN MY COMMUNITY - replica of No. 27

29. MEXICAN-AMERICANS IN MY COMMUNITY - replica of No. 27

30. IRISH-AMERICANS IN MY COMMUNITY - replica of No. 27

31. TRANSNATIONAL TIES: ARAB-AMERICANS - has students organize and categorize data which indicates how linkages are maintained between Arab-Americans and the cultures of their origins

32. TRANSNATIONAL TIES: AFRO-AMERICANS, PART I - replica of No. 31

33. TRANSNATIONAL TIES: AFRO-AMERICANS, PART II - replica of No. 31

34. TRANSNATIONAL TIES: IRISH-AMERICANS - replica of No. 31

35. TRANSNATIONAL TIES: MEXICAN-AMERICANS - replica of No. 31

36. TRANSNATIONAL TIES: COMPARING GROUPS - asks students to make comparisons about the relative importance of transnational linkages among the four groups in Nos. 31-35

37. MAKE YOUR OWN ETHNIC DIRECTORY - format and suggestions for compiling an all-ethnic directory for the students' community

38. SHOULD THE POT MELT? - map exercise in which students distribute the population of their "ideal" ethnic community; gets at student values

39. YOUR VALUES AND THE MAP - students sort out their values according to the map exercise

40. DATA CHARTS AND IMMIGRATION - designed to get students to focus on the historical dimensions of immigration and the development of ethnic identity in the U. S.; one of the charts used is the one developed for this project

41. AN ETHNIC TV GUIDE - students discover the prevalence of ethnicity as a theme on television

42. HOW DO ARAB-AMERICANS IDENTIFY THEMSELVES? - activity which shows the diversity/similarity in how Arab-Americans identify themselves

43. ETHNICITY, ME AND TRANSNATIONAL TIES - re-examination of personal identity and ethnicity with the added dimension of transnational linkage

44. DIFFERENCES - students summarize what they've learned in the unit by categorizing and applying the categories of differences to their own school

45. ETHNICITY IN THE WORLD - students apply the categories of differences they work with in No. 44 to various ethnic groups and conflicts around the world

Title "FOUR WALLS"

Introduction

To underscore how close and tangible evidence of ethnicity and the rest of the world can be, this activity asks you to collect artifacts from your own home and to discover the linkages. To give you an idea of how this works, a famous passage from THE STUDY OF MAN by Ralph Linton is included.

Objectives

To collect objects in your home and infer the multi-ethnic makeup of our society from them

To recognize how you are linked to other nations and other groups of people through objects you use every day, and how these people and nations are linked to you

Time 2 or 3 hours

Procedure

Step 1 - To clarify what you are to do, read "100 Percent American." Then, proceed to Step 2.

Step 2 - Using a pencil, underline three kinds of information in "100 Percent American":

(1) the objects the man uses (for example, soap, moccasins, etc.)
(2) the groups of people mentioned in connection with the objects (for example, Indians, Asiatic Nomads, etc.)
(3) the places in the world that the objects come from (for example, India, China, etc.)

Step 3 - Collect objects from your own home in a box. These objects should be chosen as ones that link you to other groups of people and to places outside your community and nation. If an object is too big or too valuable to move, simply list the item on a sheet of paper.

Step 4 - Divide a sheet of paper into three columns. Label the first column "objects" at the top; label the second column "groups of people"; and label the third column "places". It will probably not be possible to complete the information in columns 2 and 3 for every object, but do the best you can.

On the next page is a sample of what you are to do:

1 objects	2 groups of people	3 places
wrist watch	Swiss	New York, Switzerland (others?)
etc.		

Step 5 - Bring your collection to class with you and share your findings with other students.

Debriefing

1) Can other students and your teacher help you find out more information about about the objects for columns 2 and 3? If so, fill in the additional data.

2) Do all students have similar objects? Explain.

3) How many objects, groups of people, and places can you count during the course of the discussion that various students mention? Keep tabs. Then, as a culmination, write a short paragraph about HOW MY COMMUNITY AND I ARE LINKED TO OTHER PEOPLE AND PLACES.

Title MAPPING THE LINKAGES

Introduction

As a follow-up to FOUR WALLS we strongly recommend this activity. It should dramatically indicate the extent to which you and your classmates are linked to other peoples and places.

Objective

To illustrate graphically the extent of the linkages listed in FOUR WALLS

Time One hour

Procedure

Step 1 - Using the world outline map, locate as closely as you can your town or city and place a black dot on the location.

Step 2 - Using the chart of objects, groups and places you compiled from FOUR WALLS, draw lines from your community (the black dot) on the map to all the places in the world you listed on the chart. (It might help to use a ruler in drawing the lines.)

Step 3 - Put your map up on a wall or the bulletin board so that others can see it.

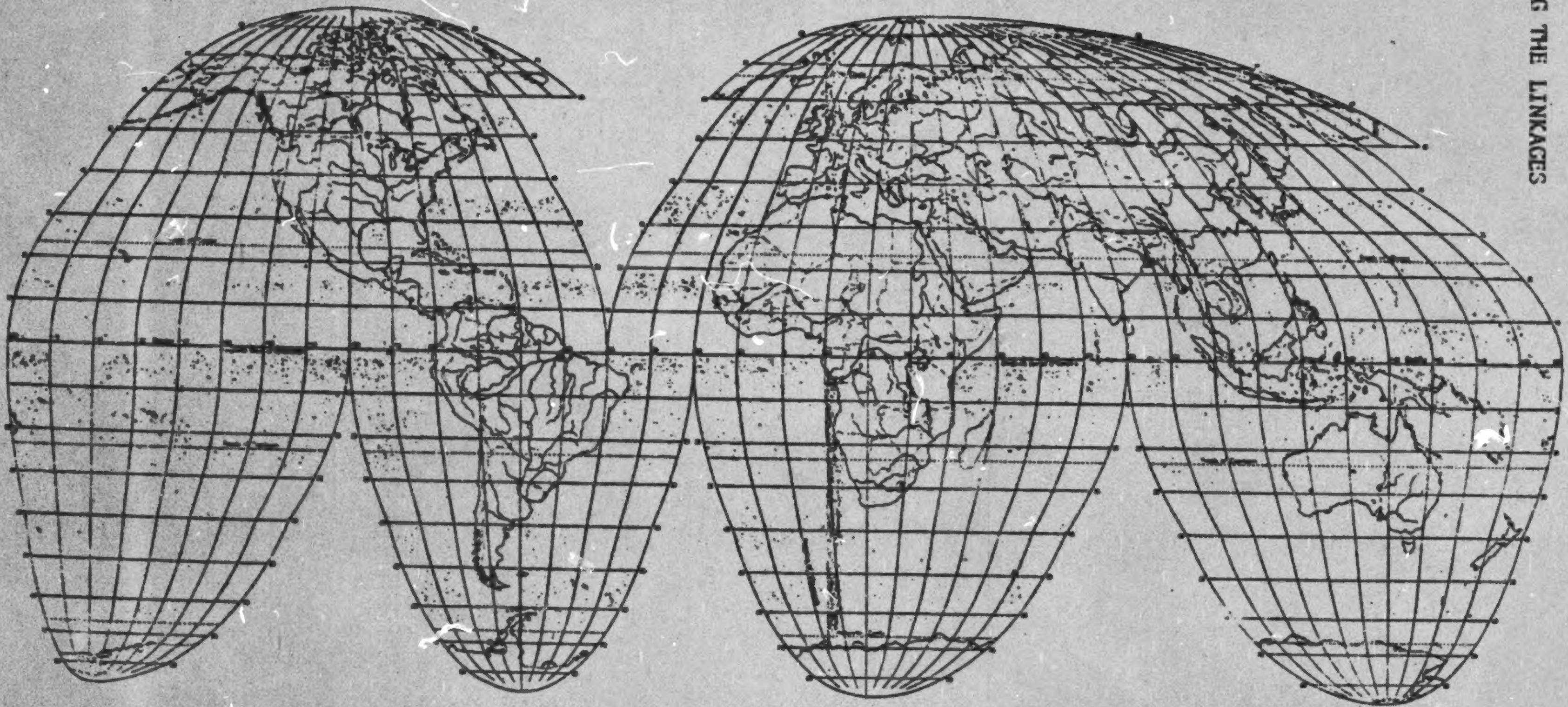
Step 4 - Discussion

1) In what ways is our community linked to other peoples and places? (Manufacturing, trade, etc.)

2) In what ways are these groups of people and places linked to us? (Trade, raw materials, politically, socially, etc.)

FURTHER SUGGESTION:

Volunteer to make a map using all the charts of objects, people and places in the room. How many lines are there on the map? What might this say about the extent of linkages between your community and other people and places? (Possibly, much greater than previously realized)



Title ETHNICITY IN YOUR TELEPHONE DIRECTORY

Introduction

Local resources such as churches, restaurants and social organizations can be a "gold mine" for learning about the ethnic makeup of your community. This activity can provide you with a useful index of these organizations.

Objectives

To recognize that a telephone directory and city map are "data banks" for learning about ethnic groups in the community

To make hypotheses about ethnicity and the degree of segregation of ethnic groups based on the telephone directory and the city map

Time Three class periods (approximately)

Group size

Maximum of 6 (Duplicate sets of materials should be made available for additional groups of 6 in the class)

Materials

city map with street guide
city telephone directories, 1 per each member of the group (Note: if you live in a rural area, you might choose a geographical region or group of towns and locate telephone books and maps for each.)
colored pins: 50 each of 10 colors

Procedure

1. Get together with a group of about five other students. (Number may be less, depending on class.)
2. Make certain you are equipped with materials as described above.
3. Look at the page entitled "Ethnicity in Your Telephone Directory."
4. Work at your own pace. Near the end of each class period, one person in your group should write up a brief account of what took place in your group for the day. At the end of three class periods, hand in your group's pages.

ETHNICITY IN YOUR TELEPHONE DIRECTORY

Purpose

To enable you and other members of your group to go out into the community to locate institutions and organizations concerned with ethnic identity and problems

Materials your group will need

One city telephone directory for each student
City map with street guide (one for the entire group)
Colored pins - minimum of 50 of each of 10 colors
Cork board or bulletin board to put map on

Procedure

Step 1 - Some Simple Exercises:

A. Thumb through the white pages of your telephone directory and concentrate on the surnames you see. When you spot a surname that reminds you of a certain ethnic group, jot it down along with the ethnic group you think it represents. Continue this procedure for about 10 minutes. (Note: if your telephone directory is very large, you might want to divide the white pages into sections and assign each section to a member of your group.)

1. Which ethnic surnames have the longest listings?__________

____

Does this information correspond with what you know about the ethnic makeup of your community?__________ Explain:

____

2. What precautions would you take in associating the listings with particular ethnic groups?______________________

____

3. How many different ethnic groups were you able to jot down in the 10 minute period?______List them here:__________

____

4. What criteria did you use to identify an ethnic group in this exercise?______________________________

____

B. Locate listings for physicians and dentists in your Yellow Pages. Which ethnic groups can you identify from the surnames of the people listed?______________________________

____

Would you say any particular ethnic groups dominate these professions?________ If so, which ones?______________________________

____

Does this correspond with your preconceived notions about which groups tend to have proportionally higher numbers of doctors and dentists?________ Explain______________________________

____

C. Thumb through the Yellow Pages slowly. What evidences of ethnic influence do you find?______________________________

____

____

Step 2 - Private Schools

A. Locate listings for private schools in your telephone directory.

B. Which ethnic groups maintain separate school systems for their children?______________________________

Why?______________________________

____

C. How strong is ethnic influence in education in your city?_____ ______________ (Compare the listings of private schools with those of public schools.)

Step 3 - Social Service Organizations

A. Locate listings under "Social Service Organizations" in your Yellow Pages.

B. Which ethnic groups have the largest number of listings?_____
____

C. Use your map to spot what sections of the city these organizations are in. Are they generally located in central sections of the city?__________Suburbs?______________________
Other places?________________________________

D. Which organizations have you not heard of before doing this exercise?________________________________
____

If you're interested, call them up and ask what their function is in your community. Write down what you find out in your conversations here:

Step 4 - Restaurants

A. Locate the section in your Yellow Pages labeled "restaurants."

B. Examine the restaurant listings and advertisements and jot down the ethnic groups represented in the listings: ____________

____

____

____

____

C. Using your colored pins, color code the ten largest ethnic groups according to the restaurant listings.

D. You and the rest of your group should now locate several restaurants from the listing by using the corresponding colored pins and placing them on the appropriate places on the map.

E. After you have located the restaurants, answer the following questions:

1. Which ethnic group has the largest number of listings in the restaurant section? ____________________

2. Are there clusters of certain kinds of restaurants in certain areas of your city? ________ If so, where are the clusters and what kinds of restaurants are located there?

____

____

____

____

Would you expect to find high concentrations of those particular ethnic groups living where the clusters of restaurants are on your map?________________

Explain______________________________

Does this check with your knowledge of the distribution of ethnic groups in your city?__________Explain______

____

3. From the listings in the Yellow Pages, what foods are served more than others?________________

____

Are any of these foods representative of particular ethnic groups?______Which ones?____________

____

4. Can you tell from the listings and advertisements if some restaurants are more "authentic" than others?________

If so, how?______________________

What does "authentic" food mean?____________

____

Why do you think authenticity of the food is important to its owners and clientele?______________

____

F. What hypotheses about ethnic groups in your community can you make using the listings under "restaurants"?__________

____

____

What hypotheses about ethnic groups in your community can you make regarding location of ethnic groups?____________________

____

____

G. Which groups might not be represented proportionally according to the number of restaurant listings?____________________

____

Why not?____

____

Step 5 - Churches

A. Given the hypotheses you made about ethnic groups in your city from the restaurant listings in your Yellow Pages, what are some of your hypotheses regarding churches and their locations in your community:

1. What denominations do you think will have the largest numbers of listings?______________________________

____

2. In what sections of the city do you think these various churches would be located?____________________________

____

Turn to the section of your Yellow pages under "churches." Using the city map and colored pins verify the hypotheses made above.

B. Do churches such as the Church of Jesus Christ of Latter-Day Saints and the Baptist Church represent ethnic groups?________ Explain your reasoning:______________________________

C. Where are the Catholic churches in your city?____________________

____

Which ethnic groups live in these areas?____________________

____

How does this check with the clusters of restaurants in those areas?____

D. Saints in the Catholic church have national origins. Which saints representing which nationalities can be found in your listings?____

____

Title GETTING OUT AND FINDING OUT

Introduction

As a follow-up to the activity ETHNICITY IN YOUR TELEPHONE DIRECTORY, you will use the directory as a guide for making contact with groups and organization in this exercise.

Objective

To verify hypotheses about ethnicity and the distribution of ethnic groups in the community by making contact with ethnics and ethnically-oriented organizations

Time Three class periods

Procedure

1. Get together with a group of no more than five other students.
2. Look at the page entitled "Getting Out and Finding Out."
3. Your group should be prepared to report back to the rest of the class at the end of two days.

"Getting Out and Finding Out"

Purpose

To use the information gained in ETHNICITY IN YOUR TELEPHONE DIRECTORY to go out into the community and verify hypotheses made about ethnic groups and their locations in your city

Procedure

1. In groups of six or less, find out or bring back the following:

   A. How many churches use foreign languages in their services?_____

   Which ones are they?______________________________

   ____

   Interview the clergy in the churches listed above and find out in what ways these churches and their congregations attempt to retain ties with their native lands.______________________________

   ____

   ____

   ____

   ____

   B. If there is a Muslim Temple in your community, find out what kinds of ties there are with a "homeland" for its organization and its membership:

   Why do many members of this religious affiliation choose to change their given names?______________________________

   ____

D. Get in touch with some of the social service organizations that interest you. What symbols does the organization(s) use to solidify the ethnic identity of the members it represents?____

____

Bring back as much data (pamphlets, brochures, anything voluntarily given you) as you can regarding the ethnic group and the organization. Display it in class and explain its origin and purpose to the rest of the class.

E. Go to several "ethnic" restaurants:

1. Ask the owner(s) what ties to the homeland he/she retains.

2. Look at the menus. Are the foods served exclusively "foreign"?

3. See if you can find out what kinds of clientele frequent the restaurants. Which restaurants serve a large number of ethnics?____

____

What is it about these restaurants that attract these groups?

____

2. Concluding Exercise:

A. Based on your experiences with the Yellow Pages and the community visits, to what extent do you think ethnic groups are segregated in your community? (Circle one.)

not at all very little some quite a bit almost totally

Explain your reasons for circling your choice:

What further investigations could you make to verify your hypotheses with regard to ethnic segregation in your city?

Title PROVE IT!

Introduction

In this activity you are asked to bring in evidence that your community is an ethnic community. You are not to be concerned with focusing on any one ethnic group at this time. That will come in subsequent activities. Your task is to prove that ethnicity is an important factor in your community. Listed below are some sources for you to use in trying to make your case. It would be even better if you added other sources of information to the list.

Objective

To recognize ethnicity as an important social, economic and political factor in your community

Time Three-four hours

Procedure

Step 1 - Get together with a group of two or three other students and make a list of all the ethnic groups you can think of that live in your community. (You may do this on your own if you wish.) Don't worry about defining ethnicity at this point, just use your existing understanding of what an ethnic group is.

Step 2 - Brainstorm sources for finding evidence that these groups exist in your community. Get down as many sources as you can on a sheet of paper. Here are some examples to get you started:

- telephone directory
- newspapers
- pamphlets
- photographs
- interviews
- ethnic calendars
- artifacts (clothing, other household items)

Step 3 - Display your evidence on a table in the classroom. Explain to the rest of the class what each piece means.

Step 4 - List the ethnic differences you are now aware of in your community that you were unaware of previously.

Title ARAB-AMERICANS IN MY COMMUNITY

Introduction

As mentioned on the data sheet which follows, there were an estimated 1,662,000 Americans of Arabic/Cultural heritage in 1970. This figure is based on a draft study by Arab-American Media of Columbus, Ohio.

You might be surprised to see how many Arab-Americans reside in your own state. A directory is included in this exercise in case you would like to get in contact with an Arab-American ethnic community center in your locale.

Objectives

To recognize the relative size of the Arab-American community in your own state

To contact and bring back pieces of data representing transnational ties between the Arab-American community in your locale and their cultures of origin

Procedure

1. Study the Arab-American data sheet. (You can do this individually or in small groups)

   A. What portion of the total Arab-American community in the United States resides in your state? (Compute percentages.)

   B. How many Arab-Americans in your state are under the age of 18? How does this figure compare with other states?

   C. This data sheet was taken from the Arab-American Almanac, an ethnic publication. Can you tell? (The figures on the number of college graduates might reflect some ethnic "advertising". Compare data from the population as a whole to see if relative proportions of college graduates are higher or lower.)

2. Call, write, or, best of all, visit an accessible Arab-American community center in your state. After making arrangements, your task would be as follows: BRING BACK AS MANY ARTIFACTS (CALENDARS, PICTURES, POSTERS, OBJECTS, ETC.) AS YOU CAN THAT SHOW AN ATTEMPT TO KEEP ARAB-AMERICANS LINKED TO THE "HOMELAND".

Addresses you might use for Colorado include:

THE AMERICAN COMMITTEE FOR
JUSTICE IN THE MIDDLE EAST
P.O. Box 3211
Boulder, CO 80303

WESTERN FEDERATION OF AMERICANS
OF ARABIC HERITAGE
c/o 1032 Jamaica Ct.
Denver, CO 80010

DATA SHEET

Total size of Arab-American community in the U.S.: 1,662,000

State	Arab Americans	Voting-Age (65% over 18)	College Graduates (over 25)
California	258,000	168,000	16,800
New York	195,000	127,000	12,700
Ohio	117,000	76,000	7,600
Illinois	116,000	75,000	7,500
Pennsylvania	115,000	75,000	7,500
Michigan	98,000	64,000	6,400
Texas	90,800	59,000	5,900
Massachusetts	62,400	40,500	4,050
North Carolina	56,000	36,500	3,650
Virginia	51,000	33,000	3,300
Wisconsin	49,500	32,000	3,200
New Jersey	44,000	28,500	2,850
Florida	42,000	27,500	2,750
Maryland	39,400	25,600	2,560
Washington	37,500	24,500	2,450
Indiana	35,000	[illegible]	2,280
Missouri	33,000	21,500	[illegible]
Connecticut	30,000	19,500	[illegible]
Minnesota	26,000	17,000	1,700
Georgia	25,000	16,200	1,620
Louisiana	22,000	14,300	1,430
Colorado	17,400	11,400	1,140
Tennessee	16,400	10,600	[illegible]
Alabama	16,200	10,500	1,050
Arizona	15,800	10,000	1,000
West Virginia	15,800	10,000	1,000
Oklahoma	14,000	9,000	900
Oregon	11,500	7,500	750
Kentucky	10,200	6,600	660
D.C.	9,000	5,900	590
Iowa	9,000	5,900	590
South Carolina	9,000	5,900	590
Rhode Island	8,800	5,700	570
Kansas	8,300	5,400	540
Utah	7,800	5,000	500

These figures are estimates and are based on the 1970 census.

Title AFRO-AMERICANS IN MY COMMUNITY

Introduction

This activity is similar to ARAB-AMERICANS IN MY COMMUNITY, but it uses a somewhat different approach to finding out about Afro-Americans in your community. Some of the best sources of information regarding Afro-Americans can be found by contacting black and Afro-American cultural centers in your community. Below are some suggestions for utilizing these resources. Perhaps you can think of other ways.

Objective

To collect and analyze data on your community's Afro-American community

Time Two-three hours

Procedure

1. Enclosed you will find pages from a directory of black businesses and professional organizations for the city of Denver, Colorado. Look at these pages to get a sense of what kinds of information are included. Does your community have a similar directory for blacks? Make a few phone calls to black centers and organizations in your area to find out. Then ask them to send you such a directory.

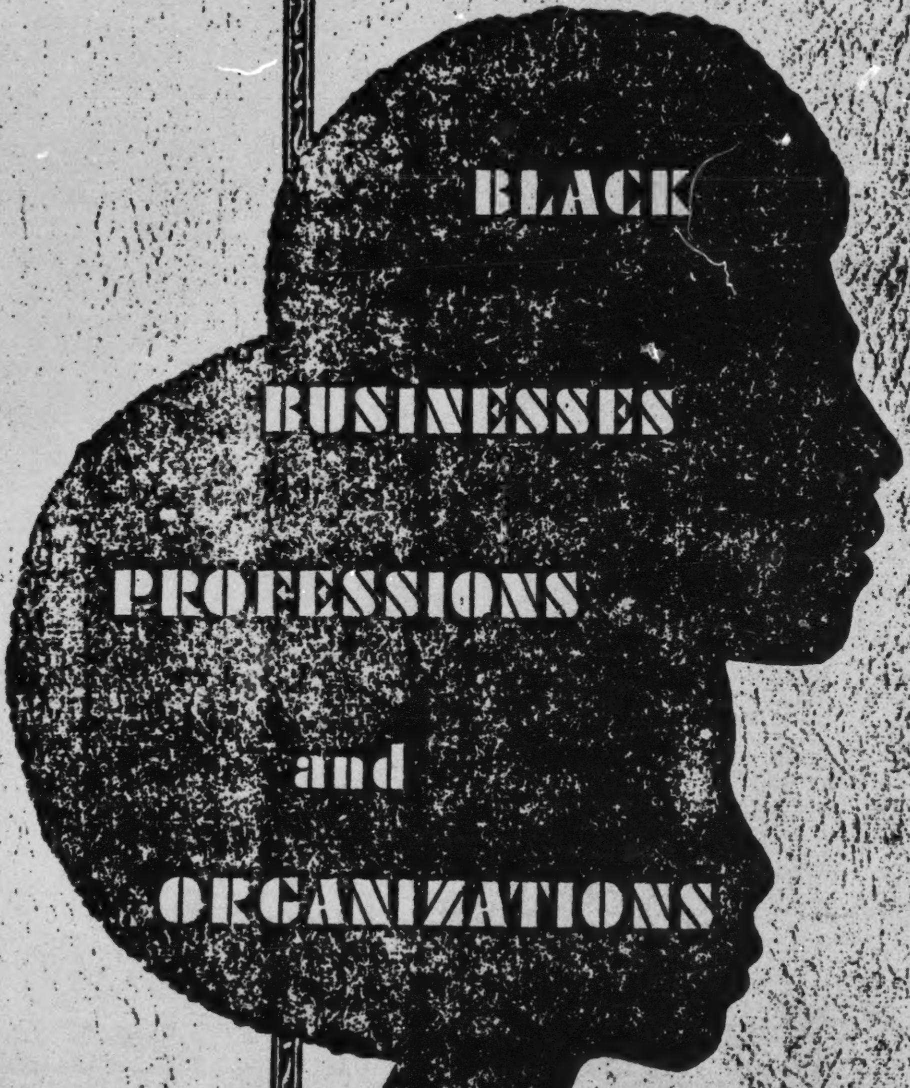
2. Starting with the "social organizations" section of your telephone directory, make some calls to black social organizations and centers in your community and find the answers to these two questions:

   A. What portion of the total black population in the United States resides in your community?

   B. What occupations, institutions and clubs are there for blacks in your community?

3. Visit an accessible black community center in your community or state. Bring back as many artifacts (calendars, pictures, posters, reading lists, objects, etc.) as you can that show ways in which blacks in this country and in your community are linked with blacks in Africa.

a guide to



BLACK BUSINESSES PROFESSIONS and ORGANIZATIONS in DENVER

A GUIDE TO
BLACK BUSINESSES, PROFESSIONS
AND ORGANIZATIONS IN DENVER

SECOND EDITION

CITY AND COUNTY OF DENVER
SEAL

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TABLE OF CONTENTS

SECTION I. BUSINESSES AND PROFESSIONS

Accountants (Certified Public) 1
Appliances 1
Architects 1
Artists & Art Studios. 1
Attorneys. 2
Automotive & Body Repair 3
Auto Parts Stores. 4
Bakeries & Pastry Stores 4
Barber Shops 4
Beauticians. 5
Bookkeepers. 6
Bookstores 6
Cab Companies. 6
Car Dealers. 6
Carpeting, Carpet & Floor Waxing Service 7
Car Washes 7
Catering 7
Construction 7
Consultants, Representatives, Beauty Supplies, Skin Care, Make-up & Wigs . . 7
Contractors, Electricians, Plumbers & Roofers. 8
Dance, Drama, Models & Modeling School 8
Day Care Centers 8
Delicatessens. 9
Demolition & Wrecking Companies. 9
Dentists 9

TABLE OF CONTENTS (Continued)

Department Stores 9

Design, Tailoring & Alterations 9

Exterminating Companies 10

Fish & Bait Markets 10

Florists. 10

Funeral Homes 10

Gift Shops. 10

Grocery Stores. 10

Hardware Stores 11

Hatters 11

Hotels. 11

Income Tax Consultants & Notaries Public. 11

Insurance Companies 11

Interior Decorators 11

Janitorial Service & Maintenance. 11

Laundromats, Laundries & Dry Cleaning Service 12

Lawn Service, Waste Removal & Movers. 12

Liquor Stores 12

Lounges (Cocktail). 13

Music Companies, Phono & Record Shops 14

Optometrists. 14

Photographers & Production Houses 14

Physicians. 14

Podiatrists 15

Psychiatrists, Psychologists. 15

Publishers, Printers, Reporters 15

Real Estate 16

TABLE OF CONTENTS (Continued)

Recreational Facilities 16

Rental Equipment 17

Restaurants 17

Savings & Loan Associations 17

Senior Citizens Nursing Homes & Apartments 18

Service Stations 18

Shoe Repair Shops 18

Sign Companies 19

Social Workers 19

TV & Radio Media 19

TV Service 19

Upholstering 20

Variety Shops 20

SECTION II. COMMUNITY ACTION ORGANIZATIONS 21

SECTION III. COMMUNITY CHURCHES 22

SECTION IV. ELECTED OFFICIALS AND STATE CIVIL RIGHTS COMMISSION 25

SECTION V. ADDITIONAL LISTINGS 26

LIQUOR STORES (Continued)

DAHLIA LIQUOR STORE 3360 Dahlia St.	(07)	322-5977
FAIRFAX LIQUORS 2801 Fairfax St.	(07)	377-5877
HANDY LIQUORS 2200 Oneida St.	(07)	388-7346
HUNTER'S LIQUOR STORE 2527 Welton St.	(05)	825-6972
J & Z LIQUORS 2001 East 17th Ave.	(06)	321-4043
KING'S CUT-RATE LIQUORS 3513 East 28th Ave.	(05)	322-3286
LINCOLN LIQUORS 2634 Welton St.	(05)	825-4474
PARKHILL LIQUORS 3351 Holly St.	(07)	377-8197
S & H LIQUORS 3101 East 34th Ave.	(05)	320-9578
SMITTY'S LIQUORS 1038 East 22nd Ave.	(05)	861-8067
29TH AVENUE LIQUORS 1527 East 29th Ave.	(05)	255-5550
WHITE FRONT LIQUOR STORE 2700 Downing St.	(05)	623-9966

LOUNGES (Coctail)

CHATEAU CLUB 324S Downing St.	(05)	825-9502 572-8570
CLOUD 7 LOUNGE 2117 Welton St.	(05)	534-9450
CLIMAX LOUNGE James & Larry Hill Owners 2217 Welton St.	(05)	534-9429
DUKE'S GRILL & BAR 1620 E. 34th Ave.	(07)	825-9240
EAST DENVER INN 2094 Washington St.	(05)	534-9887

LOUNGES (Cocktail) (Continued)

ELM'S STREET EAST Carl Robinson, Mgr. 3895 Elm St.	(07)	377-6973
GLENN'S BAR & GRILL 34th & York St.	(05)	534-5197
HIDEAWAY 5530 East 33rd Ave.	(07)	321-9533
HORIZON RESTAURANT & LOUNGE 3298 Hudson St.	(07)	388-9990
THE JET SET LOUNGE 3260 Colorado Blvd.	(07)	322-9960
K.C. LOUNGE, INC. 2801 Welton St.	(05)	534-9568
KAPRE LOUNGE 2729 Welton St.	(05)	825-9937
MARION'S LOUNGE 4060 York St.	(05)	244-9627
PIERRE'S SUPPER CLUB 2157 Downing St.	(05)	244-9116
ROSSONIAN LOUNGE 2650 Welton St.	(05)	825-9243
SEVEN-FIFTEEN CLUB Charles Cousins, Prop. 715 East 26th Ave.	(05)	623-9770
SMITTY'S PLAYROOM 3940 York St.	(05)	573-0492
SWAHILI CLUB 603 East 34th Ave. Sidney Walker, Prop.	(05)	333-6010
TOPHATTERS SUPPER CLUB 2622 Welton St.	(05)	892-9608
VOTER'S CLUB 2617 Welton St.	(05)	534-9373
WELTON SOCIAL CLUB 2521 East 34th Ave.	(05)	320-9781

SHOE REPAIR SHOPS (Continued)

YE & EX SHOE SHINE PARLOR
& SHOE REPAIRS
2563 Welton St. (05)
1655 Welton St. (05)

SIGN COMPANIES

AMERICAN STANDARD SIGN
CO., INC.
2250 Lawrence St. (05) 222-0867

MURRELL & SONS
Charles D. Murrell, Sr.
Manager
2824 Welton St. (05) 825-1783

SOCIAL WORKERS

GUEST, Audrey
Social Worker
Dept. of Division of
Denver's Welfare
3095 Adams St. (05) 333-8459

GIPSON, Ms. Ernestine W.
Social Worker
Denver Public Schools
1820 Gilpin, Ellis
School Office
2375 Monaco Parkway (07) 322-4951

JACKSON, Magnolia (Maggie)
Social Worker
North Denver Welfare
34[illegible]0 Tejon St. (11) 433-8530

NICKERSON, Anne
Social Worker
2929 Monaco Parkway (07) 355-7073

PARKER, Harold E.
Social Worker
Director of Rene Spitz
Children's Division,
Fort Logan Mental Health
Center
3520 West Oxford (36) 761-0220

ROLLINS, Ethel, ACSW
Social Worker
Pathfinders Cottage
3520 West Oxford St. (36) 761-0220

SOCIAL WORKERS (Continued)

TREESE, Harper, ACSW
Social Worker
Park Hill Mental Health
Team
3401 Elm St. (07) 388-6427

TV & RADIO MEDIA

DOCTOR DADDY-O
(James Walker)
Disc Jockey, KDKO
9000 S. Santa Fe Dr. (20) 794-4211

HAMILTON, Sherman
News Media
Channel 9, KBTV
1089 Bannock St. (04) 266-3601

MORGAN, Syl
TV Media
Channel 2, KWGN
550 Lincoln St. (02) 222-9525

MUSE, Reynelda
News Anchor Person
Channel 4, KOA-TV
1044 Lincoln (03) 861-8111

STRONG, Cliff
Disc Jockey
Channel 9, KBTV
1089 Bannock St. (04) 266-3601

TV SERVICE

BUSY REPAIR TV SERVICE
2454 Washington St. (05) 623-5410

HUNTER'S TV & RADIO
REPAIR
2529 Welton St. (05) 825-6972

NEWMAN, Harold
TV Repairman for
Sherman's TV
1426 East 22nd Ave. (05) 623-2917

SOUL MR. G'S TV
SERVICE & SALES
29th & Welton St. (05) 825-1571

RENTAL EQUIPMENT

MYERS RENTAL EQUIPMENT 3104 Gilpin St.	(05)	623-8479

RESTAURANTS

MR. A'S RESTAURANT & LOUNGE 3200-3210 East 40th Avenue	(05)	322-9005
BIG CHEF BAR-B-Q 2419 Welton St. & 2409 Welton - Office	(05) (05)	825-9665 255-5170
BIG CHEF BARBECUE SMOKE HOUSE Ernest Noble, Prop. 3248 Champa St.	(05)	825-9665
DADDY BRUCE BAR-B-Q RESTAURANT 1624 East 34th Ave.	(05)	244-9805
EAST DENVER CHICKEN INN 2004 East 28th Ave.	(05)	255-4763
EAST 22nd AVENUE SANDWICH SHOP 1430 East 22nd Ave.	(05)	861-0501
FIVE SISTERS CAFE 2534 Welton St.	(05)	534-9458
GOLDEN BIRD 2737 Welton St.	(05)	534-2474
GOLDEN WING FRIED CHICKEN 2940 East 34th St.	(05)	322-5190
HORNE'S ORIGINAL CHEESECAKE RESTAURANTS 1637 Market St.	(02)	892-6240
HORNE'S ORIGINAL CHEESECAKE RESTAURANTS 3403 Holly St.	(07)	355-5013
HOT LINKS RESTAURANT 5544 East 33rd Ave.	(07)	

RESTAURANTS (Continued)

THE HOUSE OF HOT LINKS 1020 East 22nd Ave.	(05)	623-4878
HYSAW'S BAR-B-QUE 3107 East 34th Ave.	(05)	320-9314
KIRK'S BARBEQUE Ozel Kirkland, Owner 2861 Colorado Blvd.	(07)	399-2667
MASSEY'S COFFEE SHOP 2715 Welton St.	(05)	572-1914
N. G. CAFE 2810 Welton St.	(05)	222-0383
OLIVE'S HOME COOKING 2741 Welton St.	(05)	255-0746
PARKHILL CHICKEN SHACK 5560 East 33rd Ave.	(07)	320-9486
RUSS CAFETERIA 2334 Welton St.	(05)	892-7150
SANDWICH SHOP 1616 East 34th Ave.	(05)	
MR. SWEET STUFF 3304 Dahlia St. (Dahlia Mall)	(07)	333-0223
TAMALE KING "THE BARREL" Zona Moore, Owner 713 East 26th Ave.	(05)	825-8795 333-5794
TAMALE QUEEN Patsy Hudson, Prop. 739 East 26th Ave.	(05)	
MS. V'S DINER 535 East 20th	(03)	534-9384
VV'S RESTAURANT 2267 Kearney St.	(07)	320-9760 377-1963

SAVINGS & LOAN ASSOCIATIONS

EQUITY SAVINGS & LOAN ASSOCIATION 3357 Holly St.	(07)	388-5895

COMMUNITY ACTION ORGANIZATIONS

CURTIS PARK CULTURAL HERITAGE PROGRAM
Jackie Darlan, Dir.
1130 31st St. (05) 534-2588

DENVER URBAN COALITION
(Senator George Brown)
3200 Dahlia St. (07) 388-4285

COLORADO URBAN LEAGUE
Labor Education Advancement Program (LEAP)
2823 Welton St. (05)

DENVER HOUSING AUTHORITY
DHA - Platte Valley - Curtis Park Homes
Leonard G. Chadwick, Sr.
2842 Glencoe (07) 534-0821

DASAP Alcoholic Division
City & County of Denver
Stanley Gamble, Dir. 244-8173
1650 East 25th Ave. (05) 892-3271

EAST SIDE ACTION MOVEMENT
Hiawatha Davis, Dir.
2420 Welton St. (05) 534-6228

EAST SIDE LEGAL AID
Fred Charleston, Dir.
2130 Downing St. (05) 222-1806

FREEDOM HOUSE JOB PLACEMENT CENTER
Gene Howell, Dir.
2435 Welton St. (05) 222-7323

HIGH STREET COMMUNITY CENTER
Clarence Briscoe, Dir.
3401 High St. (05) 255-2765

HORACE BLANTON YOUTH CENTER
Harold Green, Jr., Dir.
3104 1/2 Downing St. (05) 623-9405

LEARNING TREE
(Elementary, Junior High & High School Tutoring)
2545 Welton St. (05) 623-1678

COMMUNITY ACTION ORGANIZATIONS (Continued)

MALCOLM X MENTAL HEALTH
George Tate, Dir.
5023 East 28th Ave. (07) 355-1634

NEIGHBORHOOD ANTI-CRIME COUNCIL
Rhay Garrett, Dir.
2420 Welton St. (05) 534-6228

NORTHEAST DENVER YOUTH SERVICES
Carl Zenon, Exec. Dir.
3415 Holly St. (07) 388-1961

OPPORTUNITIES INDUSTRIAL CENTER
Bob Shelton, Dir.
2563 Glenarm Place (05) 534-7147

PARK HILL MENTAL HEALTH TEAM
Harper Treese, ACSW, Team Leader
3401 Elm St. (07) 388-6427

POLICE COMMUNITY RELATIONS
(Store Front)
Park Hill
Charles Smith, Dir.
6826 East 23rd Ave. (07) 322-4467

WELTON EXTENSION CENTER
Ted White, Director of Special Education & Street Academy
2545 Welton St. (05) 623-1678

UNITED FOR PROGRESS HEAD START
Lenore Quick, Dir.
2015 East 26th Ave. (05) 255-4495

W.O.R.T.H.Y., INC.
Rev. Phillip Porter, Coordinator
668 Inca St. (04) 266-2048

YWCA OF METRO DENVER
Downing Center
2330 Downing St. (05) 825-7141

COMMUNITY CHURCHES

ALL NATIONS HOLINESS CHURCH
Bishop E. D. Jones
1720 East 34th Avenue (05)

ANNUNCIATION CHURCH
3621 Humboldt Street (05) 825-1264

BETHEL CHURCH OF CHRIST
Bishop Fritz Russell
3099 Elizabeth Street (05) 388-6728

BETHEL CHURCH OF GOD IN CHRIST
25th at Tremont Place (05)

BETHLEHEM BAPTIST CHURCH
Henry Miles, Pastor
3300 Olive Street (07) 333-2147

BETHESDA TEMPLE
E. O. Holiman, Elder
2801 Milwaukee Street (05) 377-6795

BRYANT CHAPEL A.M.E. CHURCH
Howard S. Gloyd, Pastor
2858 Fairfax (07) 333-9860

BY FAITH CHURCH OF CHRIST JESUS
Rev. A. L. Scott, Pastor
2825 Fairfax Street (07) 355-8934
Residence: 388-8365

CAMPBELL A.M.E. CHURCH
W. M. Jacks, Pastor
1500 East 22nd Ave. (05) 222-3390

CAMPBELL'S MEMORIAL COGIC
Lee A. Jordan, Elder
2530 Washington Street (05) 623-2317
Residence 623-0779

CENTRAL BAPTIST CHURCH
W. O. Mays, Pastor
A. Robinson, Asst. Pastor
2410 California Street (05) 355-0862

CHURCH OF THE BLACK CROSS
Roy Flournoy, Pastor
2825 Fairfax Street (07) 355-7616

CHURCH OF GOD IN CHRIST STATE TEMPLE
Bishop Odom
3301 Williams Street (05) 623-9726

COMMUNITY CHURCHES (Continued)

CHURCH OF THE HOLY REDEEMER
(Episcopalian Faith)
Rev. Richard Kerr, Pastor
East 26th and Williams (05) 534-2609

CITY OF REFUGE
G. M. Wilson
28th & Fairfax (07)

CLEAVES C. M. E. CHURCH
A. C. Redd, Pastor
2210 Marion Street (05) 534-8002

CONSERVATIVE BAPTIST THEOLOGY SEMINAR
Vernon Grounds, Pres.
Box 1000, Univ. Park Sta.(10) 761-2482

EAST DENVER CHURCH OF CHRIST
Rev. Leroy R. Durley
2443 East 33rd Avenue (05) 355-2455

EAST DENVER CHURCH OF GOD
6430 East 32nd Ave. Pkwy(07) 333-5911

EVANGELIST TEMPLE CHURCH OF GOD IN CHRIST, INC.
J. L. Washington, Pastor
3704 Franklin Street (05) 322-3287

FREE CHURCH OF GOD IN CHRIST
Rev. Dwane D. Williams
2930 Fairfax Street (07) 355-7719

GETHSEMANE CHURCH OF GOD IN CHRIST
Rev. William Harris
3006 Holly Street (07) 388-2304

GOSPEL MISSION
F. L. Mason, Pastor
2217 East 44th Avenue (05) 255-9361

GREATER ST. JOHN BAPTIST CHURCH
H. B. Barefield, Pastor
3350 Lafayette Street (05) 322-0317

GREATER TEMPLE OF JERUSALEN CHURCH OF GOD IN CHRIST
Bishop H. F. Kelly, Pastor
22nd & Ogden Streets (05) 266-9075

COMMUNITY CHURCHES
(Continued)

THE HOUSE OF JOY
PENTECOSTAL HOLINESS CHURCH
Elder R. Beechum, Pastor
5440 North Downing St. (07) 333-5266

HOUSE OF PRAYER-TRUE HOLINESS
Pentacostal Assembly of
the World, Inc.
2507 East 34th Avenue (05)

ISLAMIC PARTY IN NORTH AMERICA
Muhammad Abu-Bake,
Religious Instructor
Capitol Hill
P. O. Box 18389 (18) 222-8372

JEHOVAH'S WITNESS
Mr. Harry Hollines,
Minister
5001 Thrill Place (07) 321-7372

JORDAN CHAPEL
C. Hugh Warley, Pastor
2900 Milwaukee Street (05) 322-7427

LINCOLN STREET BAPTIST
Lloyd D. Hall, Pastor
2100 Vine Street (05) 893-0536

LITTLE ROCK BAPTIST CHURCH
Rev. Foster, Minister
2975 Lafayette Street (05) 825-9573

LOYOLA CATHOLIC CHURCH
23rd at York Street (05) 322-8042

MACEDONIA BAPTIST CHURCH
J. B. Morris, Pastor
3200 Adams Street (05) 377-1910

METROPOLITAN BAPTIST CHURCH
Rev. G. Stribling, Pastor
2854 Champa Street (05) 571-0663

MIRACLE REVIVAL CENTER
Evangelist Don M. Laster
2329-31 East 28th Ave. (05)

MISSIONARY BAPTIST CHURCH
Rev. H. J. Shoeboot
3456 Gilpin Street (05) 388-1510

COMMUNITY CHURCHES
(Continued)

MT. CALVARY CHURCH OF GOD
IN CHRIST
Rev. A. L. Boyd
3205 Adams Street (05) 377-1290

MT. CALVARY LUTHERAN CHURCH
Rev. James E. Brockman
3360 York Street (05) 825-5883

MT. CARMEL BAPTIST CHURCH
Rev. Survine, Pastor
1725 E. 30th Avenue (05) 399-8270

MT. GILEAD BAPTIST CHURCH
Acen Phillips, Pastor
3580 Grape Street (07) 355-0297

MT. HERMON CHURCH OF GOD
IN CHRIST
Rev. L. J. Williams 322-4574
3420 Franklin St. (07) 573-4973

MT. ZION BAPTIST CHURCH
Rev. J. O. Stephens
3430 Birch St. (07) 377-3721

MT. ZION CHURCH OF GOD
IN CHRIST
G. E. Ashley, Pastor
3000 California St. (05)

MUHAMMUD'S TEMPLE NO. 51
2537 York St. (05) 388-4351

NEW HOPE BAPTIST CHURCH
M.C. Williams, Pastor
922 East 23rd Ave. (05) 255-9618

NEW LIGHT BAPTIST CHURCH
Rev. R. L. Williams
3445 East 28th Ave. (05) 322-9016

NEW MT. OLIVE BAPTIST
CHURCH
E. J. Moore, Pastor
3400 Lawrence St. (05)

PARK EAST CHURCH OF CHRIST
Paul D. English, Pastor 322-2677
3500 Forest St. (07) 377-5978

PARK HILL CHRISTIAN CHURCH
Rayford W. Pauncy, Pastor
5500 East 26th Ave. (07) 333-9091

COMMUNITY CHURCHES
(Continued)

PARK HILL SEVENTH DAY ADVENTIST CHURCH
H. W. Kibbie, Pastor
3385 Albion St. (07) 333-2029

PENTECOST CHURCH OF DELIVERANCE
2958 Josephine Street (05) 322-4032

PEOPLES PRESBYTERIAN CHURCH
Rev. Frank Ischishita, Pastor
2780 York St. (05) 623-9071

PILGRIM REST BAPTIST CHURCH
Rev. P. H. Gholston
3082 Leyden St. (07) 355-0353

PRINCE OF PEACE CHURCH OF GOD IN CHRIST
William Coburn, Pastor
801 East 26th Ave. (05)

PROGRESSIVE BAPTIST CHURCH
Rev. J. W. Young 399-1018
3715 Gaylord St. (05) 333-2132

RISING STAR BAPTIST CHURCH
Alexander Riley, Pastor
1618 East 38th Ave. (05) 255-6290

ST. KING'S BAPTIST CHURCH
Rev. A. J. Gray
3370 Ivy St. (07) 321-1092

ST. LUKE C.M.E. CHURCH
Rev. Short, Minister
3440 Madison St. (05) 366-6730

ST. PAUL A.M.E. ZION
Rev. R. J. Walton
2745 Downing St. (05) 255-9222

ST. STEPHEN BAPTIST CHURCH
(Missionary)
Fred Hopson, Pastor
3125 Race St. (05) 623-2326

SCOTTS UNITED METHODIST CHURCH
Rev. J. H. Jackson
2880 Garfield St. (05) 322-8967

SHILOH BAPTIST CHURCH
Rev. W. C. Jones 322-5983
3596 Fairfax St. (07) 377-7636

COMMUNITY CHURCHES
(Continued)

SHORTER A.M.E. CHURCH
S. J. Holly, Pastor
119 - 23rd St. (06) 825-2685

SOLID ROCK BAPTIST CHURCH
R. L. Frazier, Pastor
3357 Gaylord Street (05) 377-4095

SPOTWOOD A.M.E. ZION CHURCH
3301 Milwaukee Street (05) 321-6690

TEMPLE CHURCH HOLINESS
Bishop Charles P. Jones
2850 Welton Street (05)

TRINITY CHURCH
Robert P. Dugan, Jr., Pastor
11186 West 26th Place (15) 238-9654

TRUE FAITH CHURCH OF GOD IN CHRIST
1800 East 22nd Avenue (05)

TRUE VINE BAPTIST CHURCH
J. S. Venson, Pastor
East 28th at Josephine (05)

UNION BAPTIST CHURCH
Andrew L. Bowman, Pastor
3200 Dahlia Street (05) 377-1571

UNION CHURCH OF GOD IN CHRIST
Elder Jones, Pastor
2960 Welton Street (05)

UNITY CHURCH OF GOD IN CHRIST
25th & Ogden Street (05)

WEST DENVER COMMUNITY CHURCH
Elder Phillip H. Porter
668 Inca Street (04) 266-2049

ZION BAPTIST CHURCH
Rev. W. T. Liggins
933 East 24th Avenue (05) 244-8349

Title MEXICAN-AMERICANS IN MY COMMUNITY

Introduction

This activity is similar to the activities on Arab-Americans and Afro-Americans, except that we are asking you to gather data from Mexican-Americans in your community via interviews.

Time Two-three hours

Procedure

1. Interview at least five people in your community who identify themselves as Mexican-Americans. It would be best if you used a tape recorder, but at a minimum take notes. Below are some suggested questions:

   A. In what ways (if any) do you try to keep in contact with Mexico? (newspapers, family relations, letters, travel, etc.)

   B. Which of the following labels do you prefer for yourself?

   Hispano
   Chicano
   Mexican-American
   Spanish
   Spanish-American
   Spanish surname
   other?__________________

   C. Do you feel Mexican-Americans are a strong ethnic group in your community? Why, why not?

   D. Do you belong to any clubs, churches, or other organizations that are predominantly Mexican-American in membership or attendance? If so, would you give me the names of some of them?

2. Using the information in D above and the "social organizations" section of your telephone directory, visit an accessible Mexican-American organization or club in your community. Bring back as many artifacts (calendars, pictures, posters, anything) as you can that show ways in which Mexican-Americans in this country and in your community are linked to Mexico.

Title IRISH-AMERICANS IN MY COMMUNITY

Introduction

This activity is similar to the activities on Arab-Americans and Afro-Americans, except that we are asking you to gather data from Irish-Americans in your community via interviews.

Time Two-three hours

Procedure

1. Interview at least five people in your community who identify themselves as Irish-Americans. (You might start by asking who in your class is of Irish descent.) It would be best if you could use a portable tape recorder, but at a minimum take some notes on the conversations. Below are some suggestions for questions:

   A. In what ways (if any) do you try to keep in contact with people and events in Ireland? (Could be newspapers, family relations, letters, travel, etc.)

   B. Do you feel any political allegiance to either side in the conflict in Northern Ireland?

   C. Do you feel Irish-Americans are a strong ethnic group in our community? Why, why not?

   D. Are there any Irish-American clubs, churches, etc. that you belong to? If so, could you give me the names of some of them?

2. Using the information gathered in D above and the "social organizations" section of your telephone book, visit an accessible Irish-American organization or club in your community. Bring back as many artifacts (calendars, pictures, posters, anything) as you can that show ways in which Irish-Americans in this country and in your community are linked to Ireland.

Title TRANSNATIONAL TIES: ARAB-AMERICANS

Introduction

If certain ethnic groups think it's important to preserve their identities, are there some common ways of doing so? This activity should help you recognize one way--maintaining transnational ties. Moreover, it can show how vital the role of transnational linkage is in preserving the heritage of ethnic groups.

Objectives

To infer from various pieces of data on Arab-Americans some specific transnational linkages

To recognize how these linkages might be used to maintain identity among Arab-Americans

Time One class period

Procedure

Step 1 - Either on your own or in a small group study the various pieces of data in the attached sheets.

Step 2 - On a separate sheet of paper, list the ways the pieces of data make reference to the "homeland". For example, the travel poster suggests that Arab-Americans make visits to Lebanon. Other examples may be less readily apparent, but list as many as you can.

Step 3 - Beside the list you compiled in Step 2, write how each reference to the "homeland" might be used to help Arab-Americans maintain their ethnic identity. For example, clubs might help preserve identity through social contact. Recognizing who Arab-Americans in the community are becomes easier because of these clubs. (Other functions of clubs?) Another example: National holidays in the "homeland" suggest to Arab-Americans that the heritage of reading about and celebrating these holidays is important, not only to Arabs, but to Arab-Americans as well. Now, proceed to write in how the other references to "homeland" might help preserve identity.

Step 4 - You and/or your group should now be prepared to make a generalization about what you've done. Write down on a piece of paper your reactions to the following: MAINTAINING TIES TO THE HOMELAND IS IMPORTANT TO THE ARAB-AMERICAN COMMUNITY IN THE UNITED STATES.

Step 5 - Share your reactions to the statement in No. 4 with others in your class.

Step 6 - One of the difficulties in responding to the statement in Step 4 is that we don't know to HOW MANY Arab-Americans such ties to the homeland are important. The problem becomes even more involved when we talk about other ethnic groups where people may be centuries removed from their original homeland. To which ethnic/racial groups in the United States would you think maintaining ties to a "homeland" outside of the United States is most important? Least important? Explain your answers. Is it difficult to generalize about a group? Why/why not?

If possible, find an Arab-American or a group of Arab-Americans in your community and ask them how these pieces of data help them preserve their ethnic identities and heritages. Ask them if they can think of other ties to their cultures of origin.

All material contained in the data sheets which follow was extracted from THE AMERICAN-ARABIC SPEAKING COMMUNITY ALMANAC, edited by Joseph R. Haiek. Published annually by The News Circle, Los Angeles, California. 1975 edition.

Title TRANSNATIONAL TIES: AFRO-AMERICANS - Part I

Introduction

This activity asks you to look at some Afro-American data much as you did in TRANSNATIONAL TIES: ARAB-AMERICANS. Part II of the activity will broaden the data base by asking you to identify transnational ties in some prominent Afro-American periodicals.

Objective

To infer from various pieces of data about Afro-Americans some specific ways transnational ties are used to maintain ethnic and racial identity

Time One class period

Procedure

Step 1 - Either on your own or in a small group study the pages from a Black studies course in the attached sheets.

Step 2 - On a separate sheet of paper, list the ways in which the study sheets make reference to the "homeland" or culture of origin.

Step 3 - Beside the list you compiled in Step 2, write how each reference to the culture of origin or homeland might be used to help Afro-Americans maintain their ethnic and racial identity.

Step 4 - You and/or your group should now be prepared to make a generalization about what you've analyzed. Write your reactions to the following statement on a piece of paper: MAINTAINING TIES TO THE "HOMELAND" IS IMPORTANT IN THE AFRO-AMERICAN COMMUNITY IN THE UNITED STATES.

Step 5 - Share your reactions to the statement in No. 4 with others in your class.

Step 6 - Did you find it more/less difficult to generalize about Afro-Americans in Step 4 than you did about Arab-Americans? Why? Why not?

If possible, find a person or group of persons who identity themselves as Afro-Americans. Ask them why they prefer this label (Afro-American) to other possible labels (Black, Negro, etc.). Show them the pieces of data in this activity. Ask them *if* and *why* these items are important to their ethnic and racial group. Can they think of other ways Afro-Americans might maintain ties with their culture(s) of origin?

RATIONALE

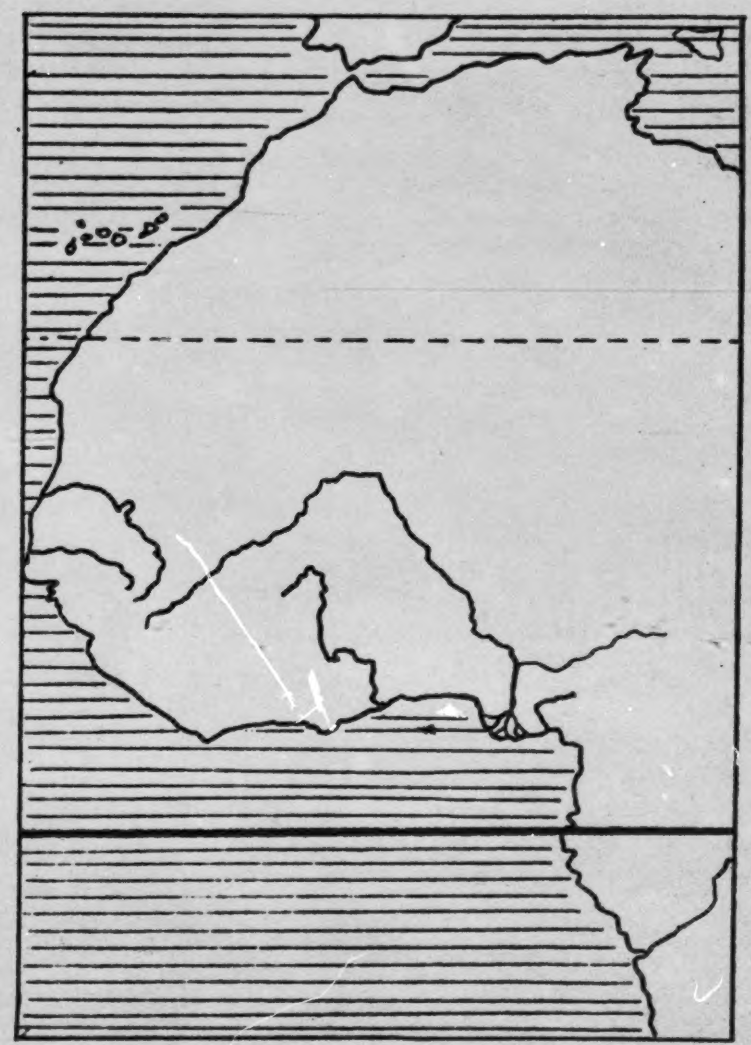
Students often ask why should we study Africa in a black American history course. The reason is simple, black Americans were first of all Africans, just as most white Americans were first of all Europeans. Just as historians study Europe in the 17th and 18th centuries to understand the background of white Americans, so we must look at African life in the 17th and 18th centuries to gain insight into the black American past.

Americans generally know very little about Africa, and what they do know is usually inaccurate. The Hollywood-movie image of Africa, populated by numerous Tarzan-types swinging through the jungle, has done a great disservice to Americans. The dominance of this image makes it possible for most Americans to believe Africa is irrelevant. Fortunately, the independence movements in Africa, beginning with Ghana in 1957, have forced some Americans to revise their view of Africa. Proud rulers of independent states did not fit the Tarzan and Jane image.

What Americans had forgotten during the period of European colonialism in Africa during the 20th century was that Africans had not always been servants of and colonized by Europe. In fact, the period of European colonialism was only a brief interlude in the history of Africa, dating from the 1830's.

ACTIVITY 2-2:

On the map of West Africa shown below locate each of the three major kingdoms, also Dahomey, Iboland and Ashanti.



6. You will be able to explain what it was like to be a slave in Africa in contrast to the Americas, using the following guidelines:

   a. Which persons were enslaved?
   b. How were the slaves employed? What rights did they maintain?

MEDIA: Meier and Rudwick, From Plantation to Ghetto, Chapter 2 Section 1.

ACTIVITY 2-6:

Below is a list of statements. Many refer to rights that a slave in Africa had. Some refer to the way that a slave in Africa was obtained. Read each statement and for those that relate to slaves in Africa, place an X in the blank in front of it.

1. _______ Most slaves were employed as domestic or household servants.
2. _______ Most slaves were used for human sacrifice.
3. _______ Criminals in a society often times lost their freedom and became slaves.
4. _______ Debtors could pawn themselves as security for a loan and then become a slave.
5. _______ Slaves were denied the right to human dignity, that is, once someone became a slave he was viewed as sub-human.
6. _______ Among certain African societies, slaves could purchase their own freedom.
7. _______ In some societies, a slave could become free as an adopted member of a free family.
8. _______ Generally, slaves in Africa were not provided means for becoming free.
9. _______ Captives of war often became slaves.
10. _______ In at least one African society, slaves could marry free people, even royalty.

11. _______ Among certain societies, slaves could own property.

12. _______ Most slaves were used as plantation or agricultural laborers.

13. _______ Generally, only persons of a different racial group were enslaved.

14. _______ Generally, slaves maintained the right to human dignity, that is, were viewed by their society as human.

15. _______ In certain states, slaves acted as advisors to kings.

Title TRANSNATIONAL TIES: AFRO-AMERICANS - Part II

Introduction

As a way of gathering more evidence of transnational ties among Afro-Americans this activity asks you to look at and analyze some prominent Black periodicals.

Objective

To infer from Black newspapers, magazines and journals the importance of transnational ties among Afro-Americans

Time 2½ - 3 hours

Procedure

Step 1 - Listed below are several major Black publications, divided into three categories. You should go to a library (most university or public libraries would carry copies of at least some of the titles listed), or to a newsstand.

Step 2 - Browse through some of the publications and jot down on a sheet of paper *any* references you find to the culture of origin, in the articles, advertisements, etc.

Step 3 - How are each of these references to a "homeland" used to maintain Afro-American identity?

NEWSPAPERS:
- The *Chicago Defender*
- The Afro-American (published in several editions along the East coast)
- *Muhammad Speaks*
- *The Black Panther*
- *Pittsburgh Courier*

MAGAZINES:
- *Ebony*
- *Freedomways*
- *Black World*
- *Africa Report*
- *Essence*
- *Black Sports*

JOURNALS:
- *Phylon*
- *The Black Scholar*
- *Journal of Negro History*
- *Journal of Negro Education*
- *Journal of Black Studies*
- *Journal of Black Poetry*
- *Black Lines*

Title TRANSNATIONAL TIES: IRISH-AMERICANS

Introduction

This activity is a replica of TRANSNATIONAL TIES: AFRO-AMERICANS - PART II. The ethnic group is now Irish-Americans, but the procedure for looking at transnational ties remains the same.

Objective

To infer from Irish-American periodicals the importance of transnational ties among Irish-Americans

Time 2½ - 3 hours

Procedure

Step 1 - Go to a university or public library and ask the librarian to help you locate as many Irish-American newspapers, magazines and journals as you can find.

Step 2 - Browse through each publication and jot down on a sheet of paper any references you find to Ireland, in the articles, advertisements or anywhere else in the publications.

Step 3 - How are each of these references to Ireland used to maintain Irish-American identity? Do you notice that some of the references are to the Republic of Ireland and some to Northern Ireland? Why do you suppose this is true?

Step 4 - Find a person or group of persons who identify themselves as Irish-Americans. Ask them what kinds of ties they maintain (if any) with Ireland and why these ties are important for them to maintain. Share your findings with the rest of the class.

Title TRANSNATIONAL TIES: MEXICAN-AMERICANS

Introduction

This activity is a replica of TRANSNATIONAL TIES: AFRO-AMERICANS - PART II. The ethnic group is now Mexican-Americans, but the procedure for looking at transnational ties remains the same.

Objective

To infer from Mexican-American periodicals the importance of transnational ties among Mexican-Americans

Time 2½ - 3 hours

Procedure

Step 1 - Go to a university or public library and ask the librarian to help you locate as many Mexican-American newspapers, magazines and journals as you can find.

Step 2 - Browse through each publication and jot down on a sheet of paper any references you find to Mexico in articles, advertisements or anywhere else in the publications.

Step 3 - How are each of these references to Mexico used to maintain Mexican-American identity?

Step 4 - Find a person or group of persons who identify themselves as Mexican-Americans. Ask them why they prefer this label to others (Chicano, Hispano, etc.). Ask them what kinds of ties they maintain with Mexico and why these ties are important for them to maintain. Share your findings with the rest of the class.

Title TRANSNATIONAL TIES: COMPARING GROUPS

Introduction

This activity asks you to pool your findings on the four ethnic groups and make some comparisons about the importance of transnational linkages among these groups.

Objective

To compare hypotheses about four ethnic groups and their transnational ties

Time One class period

Procedure

Step 1 - Bring together all of the data your class has compiled while doing the following activities:

TRANSNATIONAL TIES: ARAB-AMERICANS

TRANSNATIONAL TIES: AFRO-AMERICANS - PARTS I AND II

TRANSNATIONAL TIES: MEXICAN-AMERICANS

TRANSNATIONAL TIES: IRISH-AMERICANS

Make a chart with four columns (this may take several sheets of paper or you may wish to use the chalkboard). Label the first column "Arab-Americans," the second column "Afro-Americans," the third column "Mexican-Americans, etc. Fill in each column with two types of information: 1) References to a homeland or culture of origin or 2) Ways in which these references might be used to maintain ethnic and/or racial identity.

Step 2 - Questions

1. What are the similarities among the four groups in terms of references? (For example, you might find that Mexican-Americans and Afro-Americans both seem to place importance on past history and treatment by a dominant Anglo culture in the U.S.)

2. What are the differences among the four groups in terms of references to the homeland or culture of origin? (For example, you might find that Arab-Americans make reference to several national "homelands" while Mexican-Americans make reference to only one.)

3. Write a paragraph or two on the following statement: TRANSNATIONAL TIES ARE AN IMPORTANT MEANS FOR EACH OF THESE FOUR GROUPS TO MAINTAIN IN PRESERVING THEIR IDENTITIES AND HERITAGES. In the paragraph(s) you may wish to add any differences among the groups that you think are important.

Title HOW TO MAKE YOUR OWN ETHNIC DIRECTORY

Introduction

One way to learn about ethnic groups in your community and trace transnational ties is by compiling a listing of ethnic organizations, restaurants, etc. In many communities this task becomes quite involved. It is suggested that each group of students who wish to do the activity choose one ethnic group and compile a directory for it.

Objectives

To recognize the existence of ethnic institutions in your community
To recognize transcultural/transnational ties between the ethnic institutions in your community and the culture of origin

Time 4 class periods (will vary with size of community and extent of your involvement)

Procedure

Step 1 - In groups of 4 or 5 select an ethnic group you would be interested in researching.

Step 2 - Begin the research and compilation project using the Yellow Pages of the telephone directory. NOTE: If you have other resources available to begin with, that would be even better. The availability of telephone books in most communities makes the above suggestion suitable as a starting point. Refer back to instructions in ETHNICITY IN YOUR TELEPHONE DIRECTORY. This time, you will need to make contacts by phone, by visit, and by letter, perhaps, in order to get sufficient data for the ethnic directory.

Step 3 - The following format or table of contents is suggested for compiling the directory.

1. Cover - design should be expressive of the general values of the ethnic group.

2. Essay (3 or 4 paragraphs or photographs) on the particular ethnic group--its history, location, influence, values, religious affiliation, etc.

3. Advertisements of ethnic restaurants, churches and other organizations could be included. Some of these could be found in the Yellow Pages and could be xeroxed and pasted into the directory. However, it would be best to get these pieces of data from the community organizations which support the particular group.

4. "Who's Who?" in your ethnic group's community. Profiles of prominent people in your city or community who are affiliated with the particular ethnic group.

5. Ethnic recipes.

6. Directory of stories, restaurants, churches, institutions, organizations, newspapers, radio programs, TV programs, school programs, etc. Each listing should include address, phone number, and a brief description (if applicable) of the place or organization.

7. Index.

NOTE: We have included sample pages from an Ethnic Directory of Detroit as an example of what you could do in this project.**

Evaluation

Your group should be prepared to show your directory to the rest of the class, and explain what you learned about the particular ethnic group you chose to research.

** The following pages were excerpted from ETHNIC DIRECTORY I, The Heritage of America, published by Southeastern Michigan Regional Studies Center, 111 E. Kirby, Detroit, Michigan 48202.

Title SHOULD THE POT MELT?*

Introduction

In this activity you should recognize and reflect upon your ideas concerning the separation of ethnic groups in a community. You are asked to fill in a map of a hypothetical community by distributing the population according to where you think various ethnic groups should live.

Objective

To recognize your feelings and thoughts about the population distribution in the "ideal" ethnic community

Time One class period

Procedure

Using the map in the "Plan A Community" handout, fill it in as you think the IDEAL community should be organized.

Step 1 - Sample maps below indicate four ways to distribute the groups. Study the samples. You are to distribute the groups according to the way you think they should be.

Step 2 - Some questions.

1. Why did you distribute the groups the way you did?
2. What kinds of problems would be solved by your scheme?
3. What kinds of problems might be created by your scheme?
4. Show your map to someone else in the class. What problems do they think would be solved/created by your map? What problems do you think would be solved/created by their map?
5. What can happen if differences are emphasized in a community?
6. What can happen if similarities are emphasized in a community?
7. Based on this activity and the others you've done so far,
    - A. What difference does it make if people choose to belong to different ethnic groups? That is, why do some people today want to be known as Italian-Americans, Black-Americans, Chinese-Americans, Mexican-Americans, etc.?
    - B. Should we remember or forget our ethnic backgrounds?

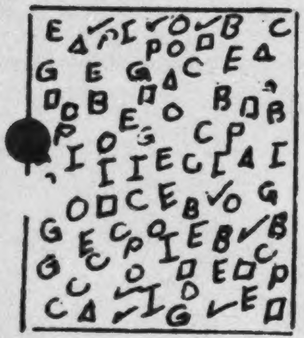
---

*Based on ideas by Jarrell McCracken and George Otero.

SAMPLE MAPS:

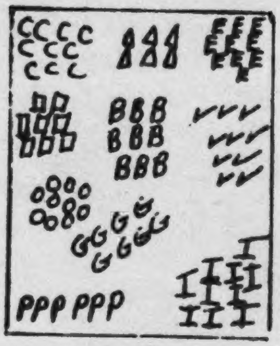
Total Assimilation

1.



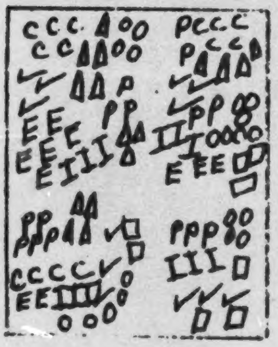
Total Separation

2.



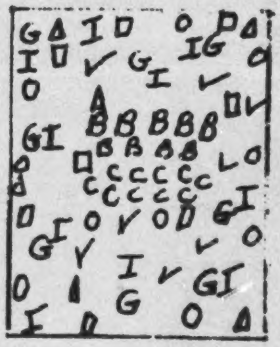
Partial Assimilation

3.

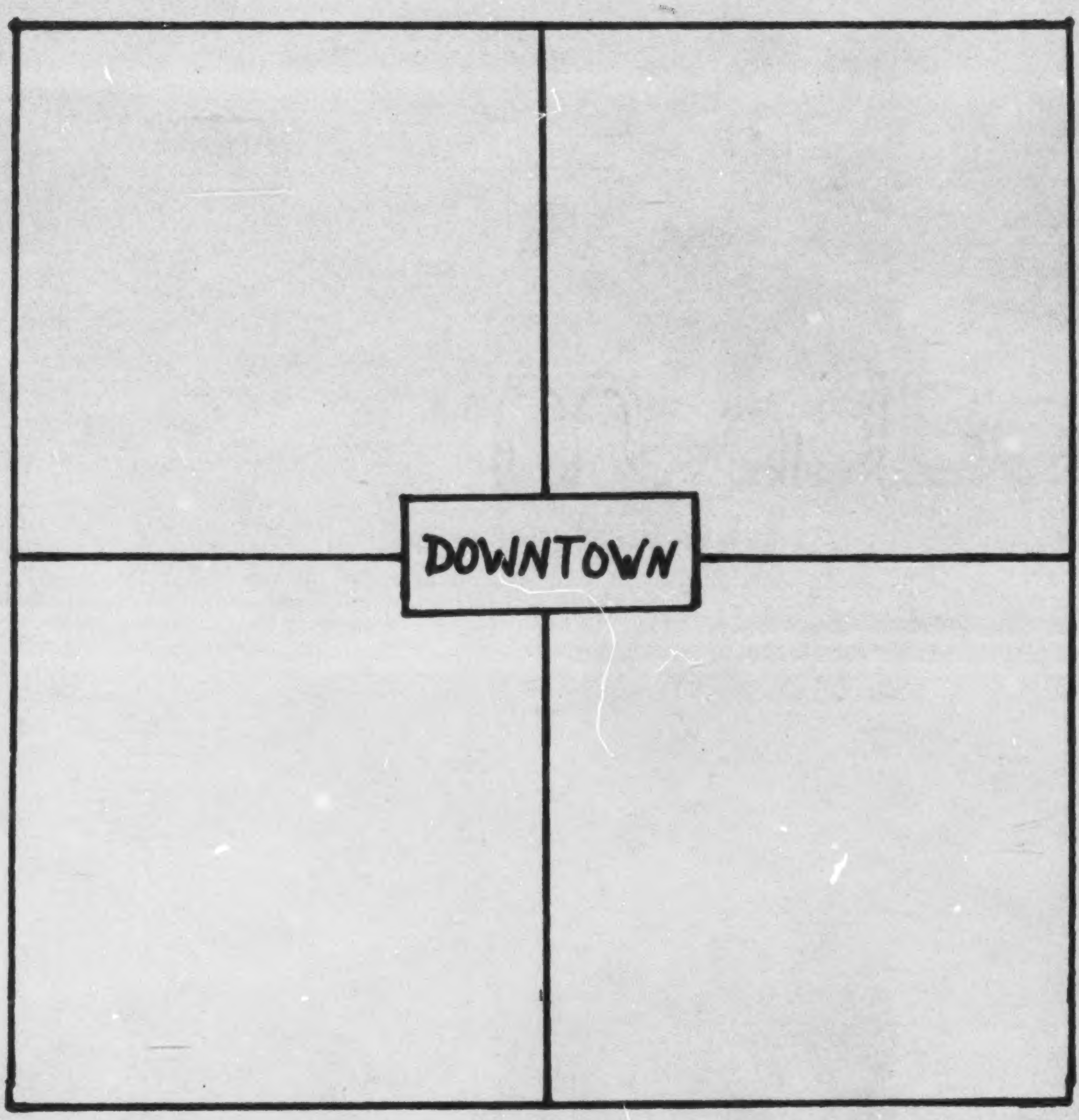


Complete Separation of two groups, Remainder Assimilated

4.



PLAN A COMMUNITY



Distribute the Ethnic Population

KEY

Each:	C	represents	100	Chicanos (CCCCCCCCCC) = 1000
		"	100	Chinese (_ _ _ _ _) = 500
	Ē	"	100	English (ĒĒĒĒĒĒĒĒĒĒĒĒ) = 1200
	B	"	100	Blacks (BBBBBBBBBBB) = 1100
	G	"	100	Germans (GGGGGGGGG) - 900
	+	"	100	Cubans (+++) = 300
	V	"	100	Vietnamese (VV) = 200
	I	"	100	Irish (IIIIIIIIII) = 1000
	O	"	100	Italian (0000000000) = 1000
	P	"	100	Polish (PPPP) = 400

Title YOUR VALUES AND THE MAP

Introduction

Place the letter "A" in front of those statements which you think apply to the map you made in SHOULD THE POT MELT? Place the letters "NA" in front of the statements you feel do not apply to your map.

Time ½ class period

1. E Pluribus Unum

2. Tightly knit ethnic groups help keep cultural traditions alive, provide us with preferred associates, help organize the social structure, offer opportunities for mobility and success, and enable people to identify themselves in the face of chaos.

3. A leading spokesman for the black community commented,"...we will always want to preserve our ethnicity, our community. We are a distinct cultural group, proud of our culture and our institutions, and simply want to be left alone to lead our good, black lives."

4. From the Alcatraz Proclamation (1969), "We (American Indians) will further guide the inhabitants in the proper way of living. We will offer them our religion, our education, our lifeways, in order to help them achieve our level of civilization and thus raise them and all their white brothers up from their savage and unhappy state."

5. Cubans have been streaming into Florida since 1959. Today (1975) officials estimate that over 400,000 Cubans have migrated to this state, particularly to the area around Miami. They now own and operate more than 7,000 businesses in Dade County, which includes Miami. "Little Havana", as it is popularly called, sprawls across hundreds of blocks in the city. The businesses include:

four Cuban-run radio stations
one TV channel with only Spanish speaking programs
one daily newspaper with a circulation of 65,000
17 private schools
11 medical clinics.

Forty percent of all new construction involved Cuban builders.
Fifty percent of the hotel staff members are Cuban.
A Cuban-published phone book has 376 pages devoted mainly to Latin American names and businesses in the Miami area.

6. More than 100,000 Portugese have immigrated to the United States in the past 10 years (1965-75). Fall River, Massachusetts, is the center of New England's Portugese communities. Relationships among the various ethnic groups in the city have always been good. One interesting incident occurred

several years ago when the Portugese-Americans were celebrating the 800th anniversary of Portugal's birth. They had commissioned for a statue of the famous Prince Henry the Navigator. However, the statue was erected in the heart of the city's French-Canadian community. The French got a bit excited and there was some talk of tearing down the statue. But then, the word got out that some Portugese were going to pull down the statue of Lafayette. Things quieted down after that.

7. Irish-Americans
Mexican-Americans
German-Americans
Chinese-Americans
Italian-Americans
Vietnamese-Americans
Japanese-Americans
Polish-Americans
Black-Americans
Hungarian-Americans
Cuban-Americans
Puerto Rican-Americans

8. From John Winthrop - 1630 (on establishing a religious community in Massachusetts) - "The end is to improve our lives to do more service to the Lord; the comforte and encrease of the body of Christe, whereof we are members; that ourselves and posterity may be the better preserved from the common corruptions of this evill world, to serve the Lord and worke out the Salvation under the power and purity of his holy ordinances. 4thly for the meanes whereby this must be effected."

9. From the drama, "The Melting Pot", by Israel Zangwill, 1908: "America is God's crucible, the great Melting Pot where all the races of Europe are melting and re-forming! Here you stand, good folk, think I, when I see them at Ellis Island, here you stand in your fifty groups, with your fifty languages and histories, and your fifty blood hatreds and rivalries. But you won't be long like that, brothers, for these are the fires of God you've come to--these are the fires of God. A fig for your feuds and vendettas! Germans and Frenchmen, Irishmen and Englishmen, Jews and Russians--into the Crucible with you all! God is making the American...Yes, East and West, and North and South, the palm and the pine, the pole and the equator, the crescent and the cross--how the great Alchemist melts and fuses them with his purging flame! Here shall they all unit to build the Republic of Man and the Kingdom of God...Ah, Vera, what is the glory of Rome and Jerusalem where all nations and races come to worship and look back, compared with the glory of America, where all races and nations come to labour and look forward?"

10. From William Penn, 1782: "Now this great God hath been pleased to make me concerned in your part of the world; and the King of the country where I live hath given me a great province therein' but I desire to enjoy it with your love and consent, that we may always live together as neighbours and friends; else what would the great God do to us, who hath made us (not to devour and destroy one another, but) to live soberly and kindly together in the world!"

11. From a letter of an anonymous immigrant, 1913:

I'm in this country four months...I am polish man. I want be american citizen --and took here first paper...But my friends are polish people--I must live with them--I work in the shoes-shop with polish people--I stay all the time with them--at home--in the shope--anywhere.

I want live with american people, but I do not know anybody of american. I go 4 times to teacher and must pay $2 weekly. I wanted take board in english house, but I could not, for I earn only $5 or 6 in a week, and when I pay teacher $2, I have only $4-$3 and now english board house is too dear for me. Better job to get is very hard for me, because I do not speak well english and I cannot understand what they say to me. The teacher teach me--but when I come home--I must speak polish and in the shop also. In this way I can live in your country many years--like my friends--and never speak--write well english--and never be a good american citizen. I know here many persons, they live here 10 or moore years, and they are not citizens, they don't speak english, they don't know geography and history of this country, they don't know constitution of America.-nothing. I don't like be like them I wanted they help me in english-they could not--because they knew nothing. I want go from them away. But where? Not in the country, because I want go in the city, free evening schools and lern. I'm looking for help. If somebody could give me another job between american people, help me live with them and lern english--and could tell me the best way how I can fast lern-it would be very, very good for me. Perhaps you have somebody, here he could help me?...

12. From a circular of the High Council (Mormons), January 20, 1846: "We, the members of the High Council of the Church,...intend to set out into the Western country...a company of pioneers...Our pioneers are instructed (to)...find a good place to make a crop, in some good valley...where they will infringe upon no one, and be not likely to be infringed upon."

QUESTIONS

1. How many of the items did you classify as "A"? As "NA"?

2. How many of those statements marked "A" would you consider examples of separation?

3. Of integration?

4. Would you consider yourself a separatist? Integrationist? Neither? Both?

Title DATA CHARTS AND IMMIGRATIONS MODELS*

Introduction

This exercise asks you to study 6 models of the immigrant experience in the United States. Its value is in getting you to think about what explanations underlie some established definitions of terms used to describe immigration. By matching the figures with the definitions, you will be able to hypothesize about alternative ways of looking at the American immigrant experience.

Objectives

To recognize a variety of models representing the immigrant experience in America

To infer from the definitions and charts which model or models most adequately reflect the reality of the immigrants' experiences

To work with data; to analyze definitions and drawings and match them respectively

Time One class period

Procedure

1. You'll need copies of all three handouts. Study the definitions and 6 figures provided. Then, match the appropriate definition with the figure by filling in column three on the worksheet.

2. Fill out the questions on the worksheet.

3. Discuss your answers to questions 1-3 on the worksheet.

4. Ask others to draw charts they have constructed regarding immigration, if anyone in the class has done so. (Question 3 on worksheet)

---

*Adapted from Andrew M. Greely, "An Alternative Perspective for Studying American Ethnicity."

Step 3 - What other ethnic/racial groups can you think of that you might be able to find out about using their newspapers, magazines and journals? Repeat the same procedure used in the previous five activities to analyze the importance of their transnational ties.

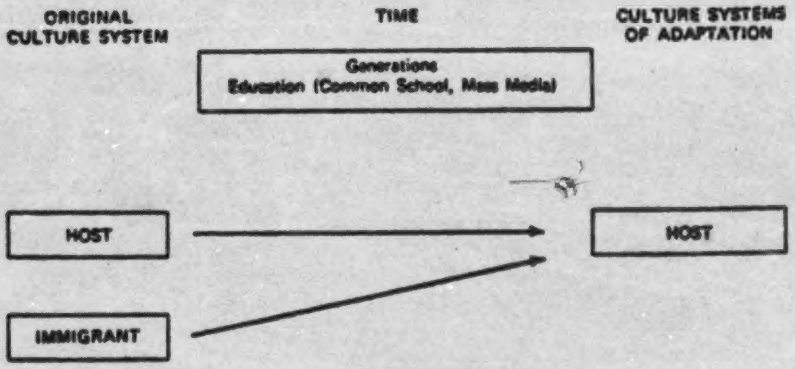

ORIGINAL CULTURE SYSTEM
TIME
CULTURE SYSTEMS OF ADAPTATION
Generations
Education (Common School, Mass Media)
HOST
IMMIGRANT
HOST

Figure 1

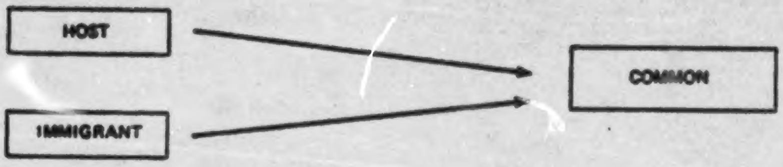

HOST
IMMIGRANT
COMMON

Figure 2

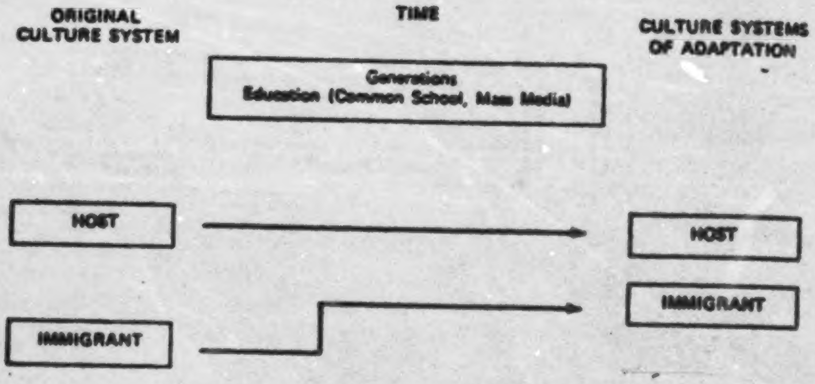

ORIGINAL CULTURE SYSTEM
TIME
CULTURE SYSTEMS OF ADAPTATION
Generations
Education (Common School, Mass Media)
HOST
IMMIGRANT
HOST
IMMIGRANT

Figure 3

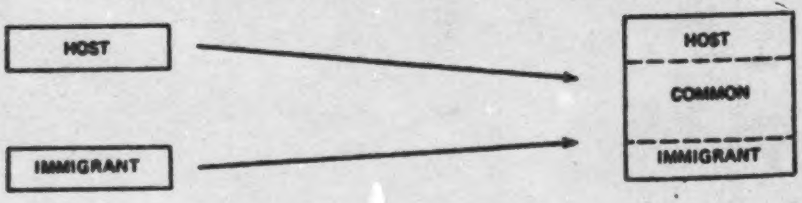

HOST
IMMIGRANT
HOST
COMMON
IMMIGRANT

Figure 4

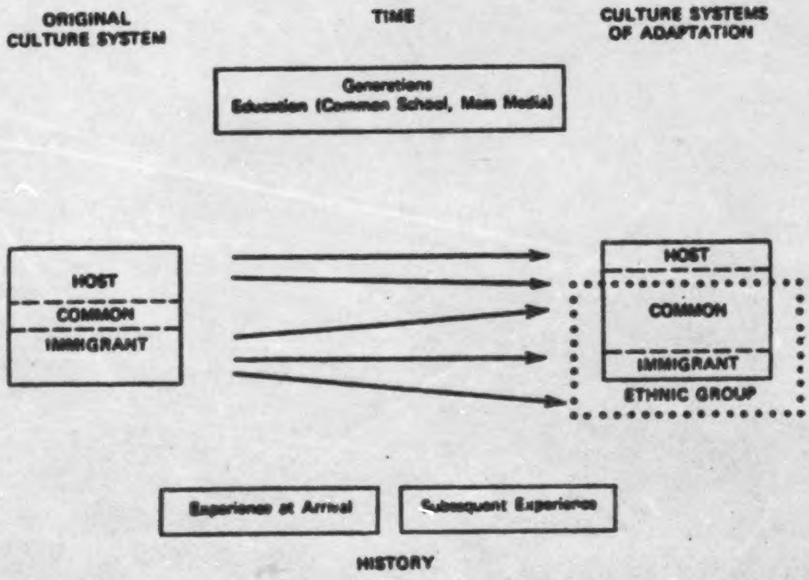
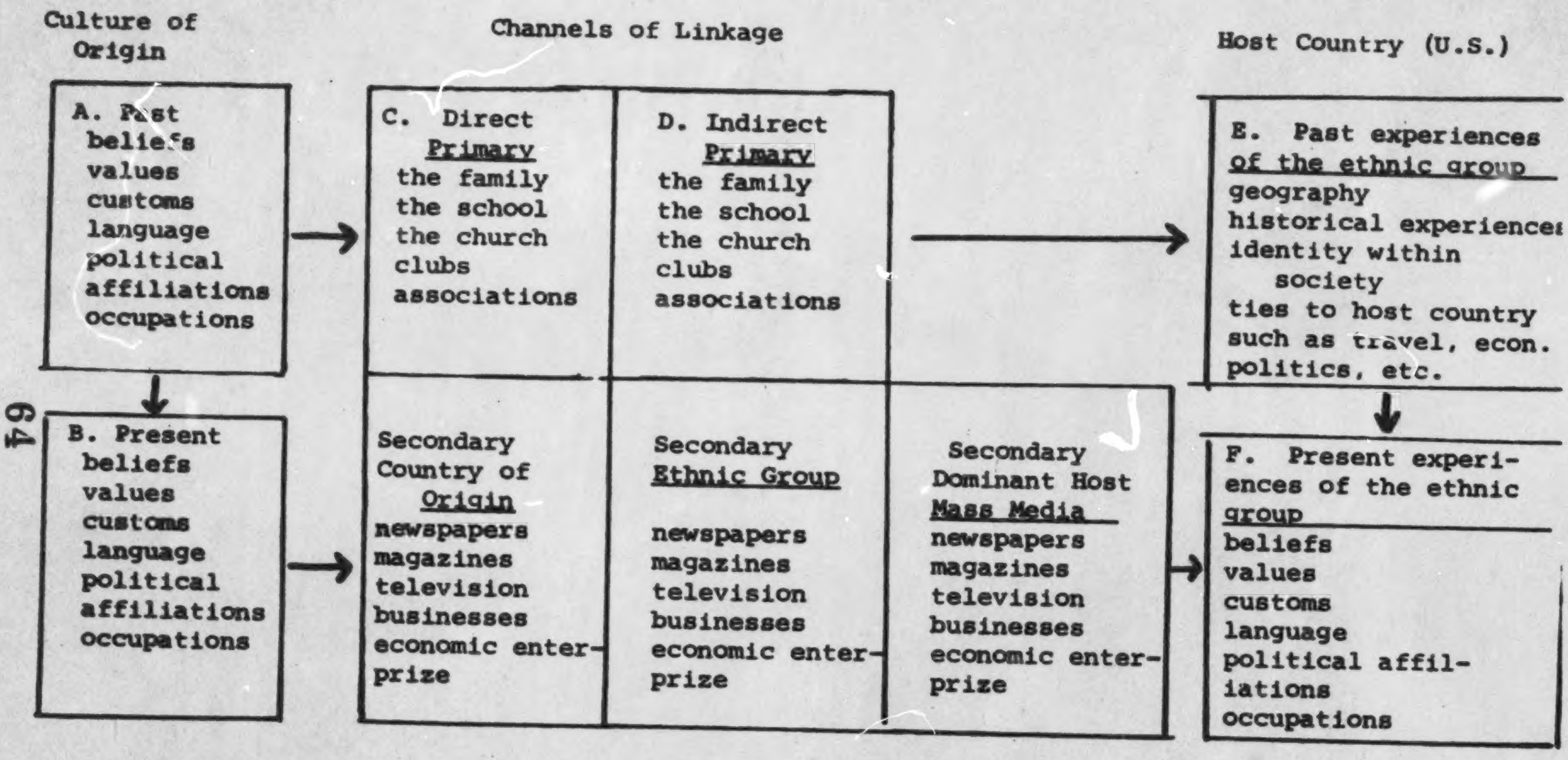

ORIGINAL CULTURE SYSTEM
TIME
CULTURE SYSTEMS OF ADAPTATION
Generations
Education (Common School, Mass Media)
HOST
COMMON
IMMIGRANT
HOST
COMMON
IMMIGRANT
ETHNIC GROUP
Experience at Arrival
Subsequent Experience
HISTORY

Figure 5

TRANSNATIONAL LINKAGES


Culture of Origin
Channels of Linkage
Host Country (U.S.)
A. Past
beliefs
values
customs
language
political affiliations
occupations
B. Present
beliefs
values
customs
language
political affiliations
occupations
C. Direct
Primary
the family
the school
the church
clubs
associations
D. Indirect
Primary
the family
the school
the church
clubs
associations
Secondary
Country of Origin
newspapers
magazines
television
businesses
economic enterprize
Secondary
Ethnic Group
newspapers
magazines
television
businesses
economic enterprize
Secondary
Dominant Host Mass Media
newspapers
magazines
television
businesses
economic enterprize
E. Past experiences of the ethnic group
geography
historical experiences
identity within society
ties to host country such as travel, econ. politics, etc.
F. Present experiences of the ethnic group
beliefs
values
customs
language
political affiliations
occupations

WORKSHEET FOR DATA CHARTS

LABEL	DEFINITION	FIGURE?
cultural pluralism	The immigrant becomes like the host to some extent; he becomes an American citizen, he commits himself to American political values, etc. He learns the English language and enjoys the common mass media as well as the media of his own group.	____
Anglo conformity	Host and immigrant systems are separate to start with. Through time, as the immigrants extend their generations in the United States, they become more and more like the hosts. Finally, at a certain moment either in the present or yet to come, host and immigrant are part of one common American culture, which remains the Anglo-American host culture.	____
Ethnogenesis perspective	Indicates that the host and immigrants may have had something in common to begin with. Some of the Irish, for example, spoke the English language and understood Western political styles. Under the influence of education, generation, and the experiences in American society both at the time of immigration and subsequently, the common culture grows larger. Immigrants become more like the host, and the host may become somewhat more like the immigrants. Certain immigrant characteristics persist, but in addition, under the impact of the experience of American life, some traits become more rather than less distinctive. Illustrates that the ethnic group has a combination of traits shared with other groups and traits that are distinctive to its own group.	____
acculturation, but not assimilation	In this figure the immigrant is absorbing large numbers of cultural traits from the host, and the host is picking up a few traits from the immigrant. What emerges is a common culture that both immigrant and host share.	____
"Melting pot"	In this figure the movement is not completely of immigrant toward host, but of host and immigrant toward each other, so that the common American culture that emerges is a combination of two cultures, though it is never clear how much and what the host culture absorbs from the immigrant. Romanticized version of the immigrant experience.	____
Transnational linkage	In this figure the physical and psychological ties between the immigrant group and the culture of origin are emphasized.	____

WORKSHEET FOR DATA CHARTS

Some definitions:

Conformity: state of being in agreement with or harmony with.

Host society: a society which receives another group.

Immigrant group: group that is received by the host society.

Acculturation: the process of absorbing new cultural traits, especially by transference from another group or people.

Assimilation: act or process of becoming alike; absorption is a key word in the definition.

Pluralism: state of having more than one group in a society.

FOLLOW-UP QUESTIONS:

1. Which of the figures do you think most adequately illustrates the real immigrant experience in America?

   Explain your reasoning.

2. Would you choose different figures to be the best representations of the immigrant experience depending upon which ethnic group we are talking about?

   Which figures would most adequately represent which groups? Why?

3. If you see weaknesses in all of the charts, what kind of chart would you construct? (Draw figure below and explain.)

Title AN ETHNIC "TV GUIDE"

Introduction

One way of checking out the influence of ethnic groups in our society is by watching television. Several programs that have recently found their way into the major network program schedules have ethnic themes. You and a group of your classmates might consider watching some of these shows and reporting back to the class about how you feel ethnic groups are portrayed in the television media.

Objectives

To evaluate the content of at least one television show which focuses on ethnic identity and behavior

To discover references and transnational linkages between countries of origin of the ethnic groups observed and their lives in the United States

Time ½ - 1 hour of television viewing
1 hour filling in the guide and preparing for class

Procedure

1. Get together with a group of three or four other interested students. Look at a local TV schedule and decide how you want to divide upon the viewing and analyzing tasks. Each person in the group is to watch at least one ethnic T. V. show (see suggested list below) and fill out the worksheet after he/she has watched the show. Each person should then be prepared to report back to the other members of the group in order to share and prepare for a class presentation on the subject.

TV programs vary a great deal from time to time, but as of the writing of this activity the following ethnically-oriented TV shows were on the major networks:

The Jeffersons
Sanford and Son
Chico and the Man
That's My Mama
All in the Family
Beacon Hill
Good Times

The above list should be altered to include any new listings you discover that deal with ethnic groups in our society.

2. Each person in your group should be assigned at least one of the above TV shows for viewing and analyzing.

3. Each person in the group should receive a copy of "TV Guide: Things to Look For." (Ask your teacher to run off sufficient copies of this handout so that each person can work with one.)

4. After all members of your group have viewed their assigned programs, filled in the handout, and reported back to the other members of your group, the group should then prepare a group report to the rest of the class on HOW ETHNIC GROUPS ARE PORTRAYED IN THE TELEVISION MEDIA. Use the various individual worksheets and comments from members of the group to prepare the report. The report should be 10 minutes maximum!

TV GUIDE: THINGS TO LOOK FOR

Your name______________________________

TV program you watched__________________________________

State briefly what the show was about:

Which ethnic group was portrayed in the show?______________________________
What specific things were said about the particular ethnic group?

Was there any mention of the ethnic group's "native country" or place of origin?________ (For example, if the show was about Blacks, was there any reference made to Africa?) If so, what was said about the country or place of origin?

In your judgment, what was the point of including a show of this nature on TV?

Why do you think there is a demand for shows that deal with an ethnic group? Why would people who are either a part or not a part of the ethnic group portrayed have an interest in viewing the show?

Title HOW DO ARAB-AMERICANS IDENTIFY THEMSELVES?

Objectives

To recognize peoples' perceptions of Arab-Americans

To compare perceptions of Arab-Americans with Arab-American criteria for ethnic identification

To compare criteria used by Arab-Americans to identify themselves with criteria used by other ethnic groups and with criteria used by ethnic groups in general

Procedure

1. Fill in the blanks to the survey. Your names should NOT appear on them.

2. Look at the statement on the data card and compare your answers about Arab-Americans with the criteria listed by Arab-Americans for ethnic identification.

How do you account for any inconsistencies between your perceptions and the ways Arab-Americans, according to this data card, identify themselves?

3. Compare the criteria used by Arab-Americans with criteria used by other ethnic groups for ethnic identification. What commonalities do you find? What differences do you find?

STUDENT SURVEY OF ATTITUDES

"When I think of Arab-Americans, I think of people who:

speak______________________________(language)

look like____
(describe basic dress and physical characteristics)

eat foods such as____

go to the____________________________________church

are politically (circle one)

extreme left 1 2 3 4 5 6 7 8 9 10 11 extreme right

retain strong 1 2 3 4 5 6 7 8 9 10 11 weak ties with the Middle East."

DATA CARD

Among the significantt, and perhaps unique, aspects of the American ethnic Arabs are their bases of "identification" on language, culture, food, traditions and customs. Otherwise, they are diversified in religion (Maronite, Antiochian Orthodox, Syrian Orthodox, Greek Orthodox, Melkite, Catholic, Protestant, Coptic, Shi'a and Sunni Muslims); race (ranging from European, to Semitic, to African characteristics); and politics (from extreme right to extreme left).

From an Arab-American ethnic publication

Title ETHNICITY, ME AND TRANSNATIONAL TIES

Introduction

This activity is an addendum to HOW IMPORTANT IS ETHNICITY TO ME. Having examined transnational ties in others, can you see ethnic ties within yourself?

Objective

To assess the extent of transnational linkages and activities among the members of your family

1. To what extent does your family keep up on events in the homeland?
   a) not at all b) a little c) much

   The homeland or mother country is____________________
   Comments:

2. Does your family subscribe to newspapers in the language of the homeland?
   a) yes b) no Are they published or printed in the homeland? a) yes b) no
   Comments:

3. Does the political scene in the homeland in any way influence your family's political affiliations or actions? a) yes b) no

4. To what degree are members of your family interested in U.S. foreign policy in relation to the homeland or mother country?
   a) none b) little c) some d) much
   Comments:

5. Does your family follow practices and customs that might be found in the homeland? a) yes b) no
   Comments:

6. Have you or members of your family visited the homeland once? More than once? a) yes b) no c) how many times?
   If you have visited the homeland, for what purpose? (business, to see relatives, cultural ties, etc.) Further Comments:

7. Are you and your family proud to state that you have roots in the homeland or mother country? Comment:

   Do you or members of the family take offense at being called a _________________(member of that ethnic group)?
   Comment:

8. Do members of your family feel that what happens in the mother country has a direct influence on life here in the United States? a) none b) a little c) a great deal Comments:

Title DIFFERENCES

Introduction

At this point it should be apparent to you that ethnicity consists of some very important perceived human differences. Sometimes these differences are played down, as in the cooperation usually exhibited among groups in a nation when war breaks out. Sometimes differences form the basis of group identity and personal friendship, as demonstrated by cliques that might exist within your own school.

Objective

To recognize types of differences among groups in your school and in society

Time 1 class period

Procedure

1. Study the list of differences on the handout. Sort the list of differences into five categories: 1) racial 2) class 3) religious 4) ethnic differences and 5) other. The same differences may be listed under more than one category. (You may use the dictionary if you wish.)

2. Compare your categorization with someone else's in class. Do you agree with them? Why? Why not?

3. Using what you've learned so far, write down a definition of ethnicity. Check it against a definition listed in a standard dictionary. There is no right answer here. Some definitions are simply more comprehensive than others. Which definition seems most adequate to you--yours or those you found in the dictionary?

4. Get together with another student and list all the different groups (not just ethnic groups) and cliques you can think of that attend your school. Write down the things that make these groups different from one another. Are you a member of one of these groups? How do you, as a member of a group or as an outsider, see yourself as different from other people? Are most differences real or are they perceived? Is there a difference between real and perceived differences?

5. Apply your list of differences to the groups in your school. Which of the differences you sorted are important to your school's groups?

DIFFERENCES

Words to categorize

- Music
- Dance
- Language
- Housing
- Religion
- Income
- Skin color
- Height
- Coordination
- Beauty
- Age
- Mobility
- Occupation
- Family size
- Resources
- Opportunities/rewards
- Beliefs: right-wrong
- Transnational ties
- Dialect
- Intelligence
- Social involvement

Add five ways we are different from each other that are not listed here.

Title ETHNICITY IN THE WORLD

Introduction

In this activity you are asked to apply the categories of differences you worked with in the DIFFERENCES activity.

Objective

To apply categories of differences to ethnic groups and conflicts around the world

Time 2 class periods

Procedure

1. On the next few pages you will find news articles from around the world related to ethnic groups and ethnic conflicts. As you read through the handouts, underline key words and phrases that point out ethnic group differences. For example, on Handout 1 you might underline the words "Scottish National Party" at the end of the fifth paragraph.

2. As you underline these key words and phrases, look on your "Differences" List (from DIFFERENCES activity) to see if the type of difference you've underlined is on the list. If the type of difference is not on the list, add it to the list. (Continuing the example in Step 1, you would add "political differences" to the list for the phrase "Scottish National Party.") If the type of difference you've underlined on the handout is on the list, place a check mark (✓) by the difference each time it matches a key word or phrase in the handout.

3. Repeat the procedure outlined in Steps 1 and 2 above for the rest of the handouts.

4. From your work in this activity, answer the following:

   A. What new differences did you add to your list?

   B. What kinds of differences are most frequently mentioned in the handouts?

   C. What common differences seem to be in most/all of the handouts?

   D. Rewrite your definition of ethnicity to include the new categories of differences you've written down.

Secret Tartan Army worries Scots, but IRA comparisons overblown

By Patrick Massey
Reuter correspondent

London

The bombers of Scotland's clandestine "Tartan Army" barely have managed to ruffle the highland heather since they came on the scene two years ago.

But their very existence imbues authorities with unhappy visions of a Scotland rent by the same kind of guerrilla warfare that has ravaged Northern Ireland since 1969.

This possibility is so far considered remote. The violence of the Tartan Army hardly begins to compare with the onslaughts of the Irish Republican Army (IRA). And the religious community hatreds that harass Northern Ireland are reflected only faintly in Scotland.

But the Tartan Army's recent bombing of an expensive oil pipeline in Scotland comes at a time when Scottish nationalism is flourishing as a legitimate political force.

The discovery of rich oil fields off Scotland's shores has transformed the fortunes of the long-disregarded Scottish National Party (SNP).

Far from approving of the Tartan Army, the SNP has denounced it strenuously, declaring that bombing can only harm the Nationalist cause.

The makeup and activities of the Tartan Army remain largely a mystery. Telephone callers claiming to speak for it have taken responsibility for seven explosions in the past two years.

But there has been no public statement of political aims. The nearest thing to a political declaration was on one occasion when a bomb caller said: "Our sole aim is to further the cause of Scotland."

The pattern of the Tartan Army attacks rouses belief in some quarters that it has certain parallel aims with the SNP, however embarrassing this might be for the orthodox politicians.

The Tartan Army targets have included two electricity towers, a radio antenna, and an oil pipeline which has been attacked four times.

All these attacks, especially those against the pipeline which British Petroleum, Ltd. built to carry oil south from the offshore fields, could be construed as attempts to stop Scottish resources being drawn off to benefit England.

This is a central theme of SNP campaigning which, at the last general election in October, 1974, gained the party 11 seats in the House of Commons.